

# Zion's Herald

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## Zion's Herald

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### THE CURRENT ISSUE.

In his thoughtful first paper on "Socialism and the Christian Church," Rev. F. M. North gives five cogent reasons for "the church's hesitancy on matters of social reform."

All lovers of our beloved New England poet will enjoy George Richey's delightful "Chat with Mr. Whittier," which he aptly entitles, "Ember Days."

In "A Day with Moody," Rev. Frederick Russell Graves puts us en rapport with the great evangelist as he talks straight from his heart to the listening people.

N. S., in his "Baltimore Letter," tells us of the delays and happenings among Methodist Baltimoreans. From the Independent is reprinted Josiah Strong's symposium paper on "The Outlook for Practical Religion in the Decade," a brief resume of the results thus far of "Temperance Education in the Schools;" and a note of warning from New Hampshire regarding "A Threatened Danger."

The family page presents a good variety of original and selected matter to suit different tastes. The girls particularly must not fail to read "The Spirit of True Service," by Christine Ware.

### The Outlook.

A career of high usefulness and honor was closed last week by the sudden death of Judge Charles Devenis of the Supreme Judicial Court of this State. A Harvard graduate, a United States marshal in critical times, a general and corps commander in the volunteer army, thrice wounded, a participant in many critical engagements—Ball's Bluff, Antietam, Fredericksburg, Chancellorsville—earning his brevet of major general by his gallantry and good conduct at the capture of Richmond, attorney general of the United States in the Hayes administration, for twenty years a jurist of unquestioned ability and integrity, with shining social qualities and an impressive presence, his removal has caused profound regret and sorrow.

The extraordinary thing about the trial of Rev. Howard McQueary, a Protestant Episcopal clergyman of Ohio, for breach of his ordination vows, is that the accused should have submitted to such an ordeal, or thought it worth his while to defend himself— that he did not long ago sever his relations with a church with whose fundamental doctrines he was no longer in accord. That he is an acute thinker his heretical book on "The Evolution of Man and Christianity," clearly shows; he could not be mistaken as to the meaning of the creed which he was called upon to repeat every Sunday and which he had sacredly promised to maintain and defend; and yet he publicly denies the virgin birth of Jesus Christ and His literal resurrection and ascension, and cannot see that in so doing he is assailing the very foundations of the faith once delivered to the saints. He makes an impassioned defence of his course in classifying these vital doctrines with childish superstitions. And therefore a trial is necessary to convince this reverend gentleman of rank heresy and of culpable infidelity to his ministerial vows! The case is still pending; for the verdict there can be no doubt.

The sensational rumors of forcible resistance on the part of England to any attempted restriction of seal poaching in Bering Sea, were effectively dispelled by the publicity given last week to the official correspondence on the subject. For the first time the position of our government upon this vexed question is clearly defined. No point is made, or has been made, upon the *mare clausum* supposition. Only those rights which were included in the purchase of Alaska from Russia in 1868 are insisted upon. What these were, Mr. Blaine is willing to submit to arbitration. But he also insists that the following questions shall also be arbitrated: How far Great Britain recognized these claims before the Czar transferred them to the United States? Was Bering Sea included in the phrase "Pacific Ocean" in the treaty between Great Britain and Russia in 1825? What are the present rights of the United States in Bering Sea, and whence are they derived? In case these questions are decided in favor of England's position, Mr. Blaine asks that it be adjudicated how far this country shall exercise jurisdiction, and as to the necessity and duration of a closed season. Should Lord Salisbury decline to refer these questions, the suggestion has been made that all restrictions be removed—that vessels from any nation be allowed to take seals at pleasure, and that the question shall be settled by the extermination of the industry.

Spain will be called to account for the numerous indignities inflicted upon the missionaries of the American Board in the Caroline Islands. The latter began their work in Ponape nearly forty years ago, long before the scramble for the possession of these Pacific clusters began on the part of the European powers. The group in question had been pretty thoroughly Christianized before the Pope, a year or two ago, mediating between the rival claims of Spain and Ger-

many, awarded the Caroline Islands to the former. Then trouble began—for the natives as well as for the missionaries. Compulsory labor, the imprisonment of Rev. Mr. Doane on board the Spanish storeship for protesting against the forcible occupancy of mission lands, and other oppressions, led to a refusal on the part of the natives to work any longer for the Spaniards. The latter, in revenge, surrounded a native village and opened fire without warning, killing many; the villagers in turn attacked the soldiers, exterminating the entire party of about fifty, and then attacked the garrison, killing many more, including the governor. Since that time there have been frequent outbreaks owing to arbitrary treatment. In September last a Spanish force bombarded Oa and burned the mission buildings. The missionaries were forbidden to continue their church and school work, and various restrictions were put upon them until the U. S. S. "Alliance" visited Ponape and transported them temporarily to Strong's Island, where there is a branch mission. These outrages have been formally brought to the attention of the State department, and suitable indemnity will doubtless be demanded. The animus of the attack upon the missionaries, of course, is hatred of their Protestantism.

Pending the anticipated battle with the Sioux, or their surrender, last week the country was pretty thoroughly enlightened upon the general subject of Indian grievances by the newspaper press. The views expressed, of course, were not entirely concordant—the subject is too complex for that—but, if diverse, they covered the ground. The rascality of agents and contractors, insufficient rations, violated pledges on the part of the government—since the Treaty of Fort Laramie in 1851 until the Treaty of 1889 we have violated the letter of every engagement made with them," says the New York Tribune—the unrestricted sale of fire-arms to the savages, the purchase of lands last year for the payment of which no appropriation has yet been made—each of these has furnished a text for editorial discussion; while, on the other hand, the treachery and cruelty of the Indians themselves, their disinclination as a race to agriculture or other means of self-support, their unwillingness to surrender their tribal organizations and take up lands in severalty, and the impolicy of feeding abedolled men who persist in living in idleness—these, too, have been enlarged upon until even the superficial reader has been made intelligent upon the leading points of this serious question. But after all that has been written, it is doubtful if any discussion of the subject, however brilliant, has gone so straight to the very heart of the present disaffection as the words of the aged Red Cloud, a chief of the Sioux, who, describing the beginning of the Messiah craze, tells in his own pathetic language the desperation to which his people had been driven:

"We felt that we were mocked in our misery. We had no newspapers and no one to speak for us. We had no redress. Our rations were again reduced. You eat three times each day, and see your children well and happy around you, can't understand what starving Indians feel. We were faint with hunger and maddened by despair. We held our dying children, and felt their little bodies tremble as their souls went out and left only a dead weight in our hands. They were not very heavy, but we ourselves were very faint, and the dead weighed us down. There was no hope on earth, and God seemed to have forgotten us. Some one had again been talking of the Son of God, and said He had come. The people did not know; they did not care. They snatched at the hope. They screamed like crazy men to Him for mercy. They caught at the promises they heard He had made."

If the Indians surrender, it should be the first duty of the government to pay for the lands which have been taken, and redeem the pledges made by the Sioux commission in 1889. A sufficient ration should at once be provided, and honestly issued. The severalty plan can then be firmly insisted upon, and the Indian problem will cease to exist.

The "free-coinage" craze has taken possession of the Senate to the exclusion of measures which have to do with the public welfare. It is not contended that the currency needs more silver, there being over \$300,000,000 locked up already. It is simply a selfish scheme of mine owners to keep up the price of the metal by assuming that Congress has no right to demonetize silver, and by claiming that they are entitled to what is known as "seigniorage"—the difference between the market price of silver (now 103 1/2 cents per ounce fine) and the mint price (\$1.2925). The effect of yielding to this absurd claim would be to force the entire silver product of the world upon the mints of this country. Fortunately, though the Senate may yield, the House of Representatives is believed to be opposed to further jobbery and inflation in this direction.

"The Western Traffic Association" is the name given to the new organization which is to undertake the difficult task of managing the freight and passenger traffic over the great roads west of Chicago on a basis equitable to all. Fifteen corporations are represented in the agreement. President Roswell Miller, of the Chicago, Milwaukee & St. Paul road, has been chosen presiding officer of the new association. Four commissioners have been appointed, who will have immediate charge of the work to be done—to adopt such measures as will tend to secure uniform, stable, and reasonable rates, prevent unjust discrimination, and enable each line to carry its fair share of the competitive traffic." An advisory board is also provided, consisting of the president and one director of each road, which will meet quarterly to listen to complaints or appeals. The terms of the agreement are very minute and obligatory, covering every point at which there has been previous failure. Great economy in the business

management of the companies interested, fairness, honesty, uniformity and permanency as to rates, will all be secured, it is believed, by this convention.

### SOCIALISM AND THE CHRISTIAN CHURCH.

REV. F. M. NORTH.  
FIRST PAPER.

WHAT has the Church to do with Socialism? It is a belated question. Very recently have Christian thinkers come to realize that they should have voted urgency upon it long ago. And this clearer perception has only come since, echoing among the vaulted arches of great churches and disturbing the quiet of meditative theology, has been heard from every side and in many languages that other question—

What has Socialism to do with the Church?

In 1848 Mr. Ludlow, who had gone to Paris to study the Revolution of that date, wrote to Maurice that he was convinced that "Socialism was a real and very great power, which had acquired an unmistakable hold not merely on the fancies, but on the consciences of the Parisian workmen, and that it must be Christianized, or it would shake Christianity to its foundation!" How generally this was not believed by the church of forty years ago is clear when one reads the history of the vicious antagonism to the men whose insight and outlook created for the generation which succeeded them a new fact and a new phrase—Christian Socialism. In an article in the *Quarterly Review*, after a characteristic statement of the most ultra demands of the most absolute anarchism, a writer proceeds to say:

"Incredible as it may appear, there is, it seems, a clique of educated and clever but wayward-minded men, the most prominent of them two clergymen of the Church of England, who from, as it seems, a morbid craving for notoriety or a crazy straining after paradox, have taken up the unnatural and unbalanced task of preaching, in the press and from the pulpit, not indeed such open undisguised Jacobinism and jacquerie as we have just been quoting, but, under the name of 'Christian Socialism,' the same doctrines in a form not the less dangerous for being less honest."

And these dangerous and dishonest Jacobin doctrinaires were Frederick Denison Maurice and Charles Kingsley!

And yet this opposition was but a symptom of a wide-spread distrust of both the motives and the methods of social reformers. Indeed, the statement carries with it a fact still more fundamental and more sad—that the church does not, in the case of Socialism, for the first time confront forces which she herself should have marshaled and clothed in the uniform of the faith. For in Christianity are the creative ideas which must produce all the well-being of society, and it is a terrible indictment either of the church's perception or of her consecration when she becomes conscious of those ideas only through the teaching of "them that are without."

It must, however, be observed that there are reasons why the church has ignored, feared, and sometimes antagonized Socialism:—

1. There has been in the church a Fundamental Misconception of the purpose of the Gospel which declares it to be a divine contrivance for redeeming men from this present world rather than from it. A half-truth has prevailed—that Christ came to save men rather than man; to rescue the individual, not to reform society; to extricate His elect from the meshes in which humanity had entangled itself, rather than to break the bonds and let the world go free. The dominating thought has been deliverance for the individual, not re-creation of the race.

Twenty years ago, W. R. Greg, in his "Enigmas of Life," which, by the way, he fails to solve, presses this charge with a blunt sarcasm which is certainly unpleasant, but may not be unprofitable. He says:—

"Consider again what might fairly be expected to be the present state of the civilized world if the whole influence of the church had been persistently and sagaciously directed towards the improvement of the moral and material condition of humanity on this earth, instead of towards the promulgation of an astounding scheme for securing it against eternal torments in a future existence; if, in a word, universal, not selfish well-being here, instead of what is called salvation hereafter, had been the aim and study of the great organization called the church. . . . It would be rash to say that, on a balance of considerations, the church and the clergy of all denominations have, in the course of ages, done more harm than good in the Christian world; but probably it would be rather to assert the contrary. Certain it is that in many most material points they have worked counter to the progress of mankind in material and social welfare and in those departments of moral improvement which spring therefrom. . . . The entire theory of the church is antagonistic to any concentrated or consistent scheme for raising the earthly condition of the suffering masses."

Severe and exaggerated, doubtless, and the words of an enemy of the church. Very true; but before denying them, it will be well to consider that any comprehensive purpose for the re-organization of society was for the first three Christian centuries restrained by the expectation of Christ's speedy second advent, and for the centuries following by ecclesiastical alliances with authority and wealth; that medieval piety was egotistic, and that the semi-socialist organizations of monastic life were not designed for the care of social inequality, whatever they may have done to relieve suffering; that often the tendency of the church has been to substitute charity for justice, to ameliorate rather than to cure social life; that the needs of the church have often excluded the needs of humanity; that the inequalities of life which stung Socialism to its bitterest denunciations, are produced or permitted by a civilization called Christian, whose authority, legislatures, schools, wealth, commerce, art, are in the hands of the avowed followers of

Him who always was self-described as the Son of Man.

2. For long centuries the church has been an Endowed Institution

and a part of the established order. Vested rights instinctively resist change. Socialism proposes economic re-adjustments which will affect all values. The church regards with as little favor the scientific method of depriving her of her possessions as she has the royal flats which have confiscated her wealth, or the mob force which has mutilated her altars. It is, perhaps, not strange that she should hesitate to consent to change the channels that the streams should undermine her own foundations. Says Karl Marx:—

"The English Established Church will more readily pardon an attack on thirty-eight of its thirty-nine articles, than one thirty-ninth of its income. Nowadays Atheism itself is *culpa levis* as compared with criticism of existing property relations."

3. Socialism in its measures and its men, if not always atheistic and anti-Christian, has rarely been other than un-Christian.

Rousseau—who, it will be remembered, was not entirely theoretical in his communistic notions—certainly does not interpret the Gospel in his "Social Contract." Voltaire's was the gospel of cynicism and hate. Fourier was a believer, but his "ism" was un-Christian. Proudhon was the father of anarchism, which knows no God. Bakunin, the Russian disciple of Proudhon, says: "The liberty of man consists solely in this, that he obey the laws of nature because he has himself recognized them as such, and not because they have been imposed upon him externally by any foreign will whatsoever, human or divine, collective or individual." This man asserted himself to be "the apostle of universal destruction." The International was distinctly anti-religious. The Social Democrats of Germany, in their program of 1875, recently re-affirmed, "declare religion to be a private concern." The scientific Socialism of Karl Marx, whose work on "Capital" is called on the Continent "the Bible of the working-man," may be characterized as evolutionary and revolutionary Socialism based on a materialistic conception of the world and of human history. Holyoke wastes no sympathy upon his Christian co-operators, and John Stuart Mill, who called himself a Socialist, certainly never called himself a Christian. It is less difficult to see why the church should have looked upon the whole socialistic propaganda as a menace to herself and her cause than why she has not herself averted the latest by the irrefragable application of her own Gospel to social injustice.

4. The actual attempts at Socialism under Christian auspices have

Excited Contempt

by their folly or their failure. The communistic experiments in America have proven many things, some of them most important as contributions to social progress, but in the main they have helped to restrain the church from seeking the solution of its world problems in Socialism.

5. Finally, the church in America suspects Socialism because of her

Constitutional Aversion to State Interference with the private rights and the moral concerns of men. In the widespread industrial movement of the time there is evidence of a sturdy and steady conservatism which resists the nationalization of industry and depreciates the need of social reform. Capital and the church are both elements in this conservatism; the former chiefly because of an instinct of self-preservation, the latter largely by reason of her historic antagonism to the dictation of the temporal power in matters of morals and religion. These are her province. Let the State protect her liberties, but abstain from interfering with her functions.

Thus far, reasons for the church's hesitancy on matters of social reform. Much of what has been here said refers solely to the past; still it is a far cry yet to the time when the church will regard herself as a body of Christian Socialists, or actually become Socialistic Christians.

Middleton, Conn.

### "EMBER DAYS."

A Chat with Mr. Whittier.

GEORGE RICHEY.

DONALD MITCHELL, in one of his delightful essays, compares old age to the embers upon a hearth. Accepting the figure, ember days, then, need not be devoid of warmth and color, and a man even at fourscore-and-three may be more than a memory. Certainly this is true in the case of our venerable poet Whittier. The loving tributes that have just been paid to him on his birthday, the general expressions of interest in his well-being, show how large a place his personality yet holds in the public mind. Mr. Lowell in a poem written three years ago has thus expressed this feeling:—

"How fair a pearl-chain eighty strong,  
Lustrous and hallowed every one  
With saintly thoughts and sacred song,  
As 'twere the rosary of a nun!"

Two attacks of *la grippe* have somewhat impaired Mr. Whittier's health. But despite this, his step is remarkably elastic, and his erect shoulders would put to the blush many a young business man. His mind is as keen and acute as ever, and his eyes have lost little of the brilliant fire of which his friends so love to speak. One who has had the pleasure of meeting him can never forget the kind and courteous manner in which he receives all who call to see him, strangers and bores though they may be.

Mr. Whittier is fortunate in the number of places that he can call "home." Amesbury, Danvers, Newburyport and Boston can all put in a claim for the title, but it is the two former that share the most of his time. The poet has lost none of his love for mingling with his fellow-men and exchanging views regarding public questions and movements.

Indeed, he regards his present vigor and buoyant spirits as in no small measure due to an interest in life and humanity. He remarked to the writer recently, when speaking of his plans for the coming season, that he disliked being confined to the country during a severe winter, as he could neither get out nor see any one. For this reason the home at Amesbury is especially enjoyable. The house itself stands on a pleasant street in the busy part of the thriving town. It is a large, sunny place, and in close proximity live the friends and acquaintances of years. Mr. Whittier's name, however, is most closely associated with Oak Knoll, Danvers. It is there that in recent years he has spent his winters, and it is there that he has done much of his literary work. Oak Knoll stands considerably apart from the village of Danvers, amid undulating fields, patches of woods and miniature ponds. The house is a spacious one, looking away to busy shops and smoking chimneys on the one side, and to the blue hills of New Hampshire on the other. The glory of the knoll is its crown of oaks. Charming it is when the sun sifts through their branches or etches fantastic figures on the turf beneath, and picturesque with its winding paths and changing vistas. One cannot wonder at the poet's pleasure in such a perfect retreat where the beauties of nature and pulse of industry come so nearly together.

Here his habits are exceedingly simple and very regular. He rises early, and, if the weather permits, spends considerable time in the open air. His companion on these rambles is usually a handsome St. Bernard dog, and the two are familiar figures to the farmers thereabouts. His list of pets is an ample one, and besides the St. Bernard includes two other dogs, two cats and three horses. He also spends a deal of time over his mail, and himself answers an astonishing number of letters. Until recently he has managed to retire to his study for an hour or two each day over his writings. His eyes, however, are troubling him now, so much of this work has had to be abandoned. "I ought not to complain," said he laughingly, in referring to that fact, "for they have done me good service for eighty-three years, and that is more than I could, perhaps, have expected." Time's march and changes, indeed, leave no shadow or tinge of sadness as he speaks in his own poem, "My Birthday."

"Beneath the moonlight and the snow  
Lies dead my latest year,  
The winter winds are wailing low  
Its dirges in my ear."

"I grieve not with the moaning wind,  
As if a loss befall;  
Before me, even as behind,  
God is, and all is well!"

Mr. Whittier's study is a cozy corner, with an abundance of light and sun. Souvenirs of his friends—many of them fellow-workers in literature—stand about. On the walls are portraits of Bryant and Bright, a sketch of the old Whittier homestead at Haverhill, and a few choice engravings. The shelves contain a wealth, but not superfluity, of books. A well-thumbed edition of the poets attests the bent of their owner's mind. Mr. Whittier says that he has ceased to make literary plans, though that is not saying that he shall write nothing further. He has just collected his last poems into a dainty little volume which he has entitled, "At Sundown." The volume has been privately printed, and is being distributed by him among his personal friends.

He has never had any particular method of composition, but as his feelings prompted, has written. Unlike many poets, he has no especial favorite among the products of his muse. He tells an amusing incident regarding one of his poems. He was attending a public meeting once where the speaker concluded an eloquent address with a peculiarly apt and forceful poetical quotation. Mr. Whittier was applauding it warmly, when a neighbor turned and asked him if he knew the author of the quotation. "No," said he, "I don't, but it is good." The quotation turned out to be something of his own. Mr. Whittier loves to speak of the first appearance of his poetry in print. It was some sixty-four years ago, and in the columns of the old Newburyport *Free Press*. It was his sister who discovered him, and whose confidence in his ability gave him to the world. The young poet had been in the habit of keeping secret his verses, but his sister found some of them one day and sent them to the *Free Press*. Mr. Whittier was working in the field with his father when the carrier came along with the paper. He carelessly opened its pages, little dreaming what awaited him. His astonishment can be imagined when his eyes fell upon some lines entitled "The Exile's Departure":—

"Fond scenes which delighted my youthful existence,  
With feelings of sorrow I bid ye adieu,—  
A lasting adieu, for now, 'mid the distance,  
The shores of Hibernia recede from my view."  
"Farewell to the cliffs, tempest-beaten and gray,  
Which guard the loved shores of my native land!  
Farewell to the village and sail-shadowed bay,  
The forest-crowned hill, and the water-washed strand."

The lines were his own, and in the editorial column was this note: "If 'W.' at Haverhill will continue to favor us with pieces beautiful as the one inserted in our poetical department of to-day, we shall esteem it a favor." This was June 1, 1826. Mr. Whittier, speaking of those days, said: "The ability to make rhymes then was rare. The principal poets when I was young were doing anything were Bryant, the elder Dana, and Percival. One of the remarkable things in literature to-day is that there are so many and so good writers of verse. Many of them, had they lived earlier, would have been regarded as something wonderful." Mr. Whittier maintains his interest in pub-

lic affairs and measures. He is faithful, despite his advanced years, in the performance of his duty as a citizen, both by word and vote. The cause of the colored man and the oppressed continues dear to him, but for the solution of the problem he now looks largely to the education and elevation of the Negro himself.

### The Religious World.

—Rev. S. W. Duncan, D. D., has been appointed corresponding secretary of the American Baptist Missionary Union.

—Rev. Dr. A. J. Gordon has become associated with Dr. A. T. Pierson in editing the *Missionary Review of the World*.

—Dr. Gustave Monod, a brother of the famous ministers, Frederic and Adolphe, died recently in Paris at the age of 87.

—Mrs. W. H. Vanderbilt has commenced the erection of a mission building in New York city which is to cost \$250,000.

—Rev. W. E. C. Wright, of Berea College, Ky., has accepted his election as field secretary of the American Missionary Association.

—Rev. Dr. John Peddie, pastor of the Fifth Baptist Church of Philadelphia, died suddenly of paralysis, Jan. 5, in his 50th year.

—Rev. Dr. A. J. F. Behrends, of the Central Congregational Church, Brooklyn, has received a call to the Plymouth Church, Minneapolis.

—Lieutenant H. P. McIntosh, of the United States Navy, now on duty in San Francisco, is superintendent of Simpson Memorial Sunday-school.

—Feb. 3, 1891, will be generally observed by the Societies of Christian Endeavor throughout the United States and Canada as Christian Endeavor Day.

—The missionary college at Aintab, Turkey, has been recently burned, entailing a loss of about \$12,000, which represents a great deal more than it would have cost.

—Rev. William Burnett Wright, D. D., pastor of the First Congregational Church, New Britain, Conn., has accepted a call to the Lafayette St. Church, Buffalo, N. Y.

—The Very Rev. John James Stewart Perowne, D. D., Dean of Peterborough, has been appointed Bishop of Worcester in place of Right Rev. Henry Philpott, D. D., resigned.

—In all the Catholic churches in the country an encyclical letter from the Pope has been recently read, making a plea for contributions to a special fund for missionary work in Africa.

—Rev. Dr. Joseph Horner, of the Pittsburgh Conference, and agent of the Book Depository at Pittsburgh, has been elected a member of the London Society of Biblical Archaeology.

—Thirty-four young women have been in attendance upon the first term of Mr. Moody's Training School at Northfield, which aims to equip young ladies for practical Christian work in the great cities.

—Mr. C. E. Smir, a promising young man, who has been connected with the M. E. Church at Fairbury, Neb., has sailed for Africa, where he will enter the missionary service on Bishop Taylor's self-supporting plan.

—The Young Men's Christian Association of Chicago is to erect a magnificent building at a cost of \$1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the Association.

—Rev. Edward P. Goodwin, D. D., pastor of the First Congregational Church, Chicago, Ill., has been appointed to preach the opening sermon at the World's Congregational Council to be held in London, Eng., in July, 1891.

—Rev. John Bruce, of the Kentucky Conference, died at his home near Danville, Ky., Dec. 29, of old age. The *Western* says: "Thus falls the old sentinel oak of the forest. He was the leader *par excellence* of his Conference."

—Dr. Thomas Armitage, former pastor of the Fifth Avenue Baptist Church, Yonkers, N. Y., was presented at Christmas with the deed of the house in which he lives at Yonkers (valued at \$20,000) by some of his old parishioners.

—Rev. Dr. John McMurray, of Windsor, a member of the Nova Scotia Conference, is dead. He was for a number of years book steward and editor at Halifax, and took an active part in the compilation of the new Hymn-book of the Methodist Church of Canada.

—The Methodist Episcopal Church, South, has adopted the Epworth League as its denominational young people's society. The young people of the Methodist Episcopal Church, the Methodist Church of Canada, and the Methodist Episcopal Church, South, are now enlisted under one denominational banner—a mighty host.

—Dr. Tucker, the evangelical Bishop who has succeeded to the dangerous diocese of Equatorial Africa, rendered vacant by the murder of the heroic Bishop Hannington, has arrived at Uganda, after terrible and prolonged sufferings. A hundred miles of the long journey were through a dense, foodless forest, infested by savage robbers, who murdered stragglers and stole loads at every opportunity.

—Rev. O. B. Hansen, of Tromsø, Norway, pastor of the most northern church in the world, was in Philadelphia recently, and said: "I have baptized 1,000 converts in southern Norway and Sweden. I have labored there twenty-eight years. The last twenty years I have spent within the Polar Circle. We see not the sun for two months. There I have baptized 900. We have had to melt ice and snow to get water to baptize."

—The Christian Union says: "Dr. King, the Bishop of Lincoln, upon whose case judgment was recently pronounced by Dr. Benson, Archbishop of Canterbury, has written a letter to the clergy of his diocese announcing his purpose to discontinue at once all the ritualistic practices which the Archbishop condemned in his judgment, and expressing, at the same time, his personal satisfaction in the manner in which that judgment was reached."

—A Boston correspondent in the *New York Observer* says: "Trinity Church (Phillips Brooks, rector), which has never been completed according to the plans of its architect, Richardson, is soon to be finished. The walls of the western end are to be raised from twenty to thirty feet, and towers are to be built at the corners to the height of twenty-five or thirty feet more. This will add to the symmetry of the building and increase its grandeur and beauty."

—In the United States the Salvation Army has 445 corps and outposts, and already 1,125 commanding officers. There are rescue homes at Grand Rapids and San Francisco; training garrisons in New York, Brooklyn, Boston, Cleveland, Englewood, Des Moines, Omaha, San Francisco, and Oakland. The circulation of the *New York* and *San Francisco* editions of the *War-Cry* amounts to over 40,000 copies weekly. The national headquarters is at No. 111 Reade St., N. Y. city.



## Miscellaneous.

## A DAY WITH MOODY.

REV. FREDERICK MURRILL GRAYES.

THE great evangelist, Dwight L. Moody, opened a series of meetings at East Somerville, Jan. 6, preaching afternoon and evening. I learned that a petition is now in circulation, which is being widely signed by prominent business men, requesting him to hold a noon meeting in Tremont Temple from 12 to 1 o'clock daily, except Sundays, during this month.

Mr. Moody has changed considerably since he held those famous Tabernacle meetings about fifteen years ago, but he is the incomparable evangelist still in many respects. His beard is flecked, like that of Miles Standish—whom it is not difficult to imagine he resembles—with patches of snow like hedges sometimes in November; but he has not materially aged, though now nearly midway between fifty and sixty. His face is ruddy. His steps are elastic. As I walked behind him from the train on Tuesday afternoon, I noticed that he stepped as firmly as any of the three gentlemen who were with him, and I saw the healthy red blood delicately tingling his stout neck, which seemed a little too much inclined to fold over the immaculate stand-up collar which he wore. He has, therefore, grown stouter. And in the pulpit what an off-hand, unceremonious man he is! And it wins. There is no straining after a dilettante effect. He hits straight. In reading the hymns, the Bible, or preaching, he is bound by no particularly nice conventionalities. A thought, then a story, and so on until the minds of the congregation are filled full of good sense, practical religion, and—as Mr. Moody himself would wish—of Christ. He is calmer in his utterance than formerly, but sharper and keener.

## In the Afternoon.

at the Franklin St. Congregational Church, he took for his text Titus 2: 11. He said:—  
“We don't know much about grace. It is—on every one's tongue. When people say, ‘If I was only worthy to become a Christian,’ they don't understand what grace means. We want a surplus and an overflow of grace among the church members. God's way of reaching the outsiders is through the church. Now the grace of God will bring salvation. Salvation is as free as the air. It is a gift; you can't buy it or work for it. You work from the cross, and not towards it. No man will have a desire to work unless he knows he is saved. Jesus never set a dead man to work, but we Christians often do it. ‘This is the work of God,’ you believe on Him whom He has sent.’ A man must get out of the flesh, and into the spirit. If a man gets into the kingdom of God, boasting will be excluded. There are no self-made men in God's kingdom, as there are, in a worldly sense, self-made men in Boston, who came when poor boys from the country. With them it is ‘I,’ ‘I,’ ‘I.’ But that won't do in the kingdom of God. No boasting there.”

A man can't atone for his own sins. If the Bible says we must work out our salvation with fear and trembling, we must get it first. We can't work out what we haven't got. You can't spend \$500 until you get it, can you? Nobody'll get saved until they stop trying to be saved. There's plenty of grace. Grace saves. We want to get up on a higher plane. When a man or woman gets up to speak in meetings, and people get uneasy, and the young people lift their shoulders, and the men take out their watches, remember that that man or woman has lost their testimony. But you want to get into the home to find out how much religion people have. We want more grace. If you haven't got it, there's nobody to blame but yourselves. You want to get grace day by day. People make a mistake when they think that at once they are going to get grace enough to last a lifetime. People live too much on past experience, on the old, stale manna. Better days as we go on in life—that's the Christian doctrine. Some people are like the man's well which was dried up in summer, and frozen up in winter—either dried up or frozen up. I'll tell you what is the secret: It's peace for the past, grace for the present, and glory for the future. We want a joyful church. A child of God ought to be cheerful, bright, and glad. A joyful church is a victorious church, and that is what the grace of God is for. Glory for the future is the most blessed thing. But you say: ‘Isn't death between us and the glory?’ Yes, but there is something glorious about death. How often the 23d Psalm is misquoted! ‘When I pass through the dark valley.’ But the word ‘dark’ isn't there. It reads: ‘When I pass through the valley of the shadow of death.’ Ah! there it is! Did you ever see a shadow in the dark? Go down cellar in the dark when you get home and see if you can find a shadow. Shadow implies light. There's light in the valley of death. I believe that it is also the privilege of every child of God to walk in this life in unbounded sun. Remember that, you who are in trouble. Seek from God to be filled with the Holy Ghost.

## In the Evening

The Baptist Church was crowded to overflowing, people standing in the aisles and blocking the door-ways. He took the same text as at the afternoon service, and finished his discourse as follows:—

Grace for service—that teaches me to work out this salvation. A good many people are afraid they will be a peculiar people, as is required. If they become out-and-out, radical Christians, people may talk; and yet for that reason we ought to become such Christians. The brightest man of old dispensation after all was Enoch, who, when there was a horse-race on the country side, was going to prayer-meeting; or if there was a progressive church party, Mr. and Mrs. Enoch were at prayer-meeting. Very peculiar man! Oh, yes! Elijah was a man who had power. If he wanted fire or rain, all he had to do was to pray. If you want power, get out from the world and be peculiar! Go against the current of the world. We want a big bigoted, fanatical people just now. I want to stir up the church people. I am more anxious about them than about the outsiders.

Some of the qualifications which we must have as Christians are:—

1. We want faith. Not faith that God can use us; for anybody can have that; but we want faith that God will use us. All the men from Adam down have been men of faith—Abraham, Moses, and all. Not that he will use somebody else, but you. Have faith in that.

2. We want courage. A man full of faith and the Holy Ghost is never lacking in courage. If he is a preacher, he will preach to please God. God's man is full of courage. Four times God tells Joshua to be full of courage. When God tells you to go and speak to a man, go, and not say, ‘Oh! I haven't been introduced.’

3. We want enthusiasm. Some people are afraid of this, because something out of order may be done. Excitement! Why, there will be more excitement in the saloons of Boston to night than there has been in the church during the last six months. He humorously described the Sunday-school teacher and the preacher who lacked enthusiasm. We've got to have more fire in Christian work. There's something wrong somewhere. Phil Sheridan was worth more than 10,000 men during the last war. When it was known that Phil was to lead the troops, cheer upon cheer went along the line, and the troops were anxious to enter the fight, that Phil might lead them.

Why? Because he filled them up with enthusiasm. ‘One shall chase a thousand and two shall put ten thousand to flight.’ Nowadays it takes a thousand to chase one.

4. We want perseverance—stick-to-it-iveness. That's what we Americans lack. I have always had an admiration for those poor men who brought the faith of the pained man, but their faith, the faith of the men that brought him. I like that. I don't know anything that'll wake a man up as to get four men after him. Try it here in Somerville, seek out that infidel—four of you Christian men, let one go at 9 o'clock, another at 12, the third at 3, and the fourth at 6. By the time the last one gets there, the infidel hurries, gets his tea, and is at church early. This man has been an infidel for twenty-five years, but he is easier to reach than a man who has sat for twenty-five years under Gospel preaching, and is unconverted. Don't you know that? No man's life will be a failure if he only wins one soul to the Master.

5. We must have love. Love is the motive power. It isn't hard to reach a man if the motive is pure.

6. We want human sympathy. Convince a man that you sympathize with him. No man or woman is fit for God's service unless they have a great deal of human sympathy. If you haven't got it, pray for it. The story of the good Samaritan ought to be read once in thirty days in the churches. God don't want your \$5 for the poor, but you to go and put your arm right under that man and lift him up. It's easy to condemn men, but it's Christlike to pity them. We want some good Samaritans now. We want more sermons of the hands and feet. Get into the shoes of the good Samaritan, and you will reach the masses. I'll tell you a short cut to those shoes: Just imagine that you are the man that's down.

## BALTIMORE LETTER.

N. B.

THE currents of Methodism have flowed along in their usual channels for months past, but little to indicate any very marked advance in any direction. Our Conference paper asserts that ‘we have had one of the greatest revival seasons ever known.’ That may be true. Certain it is that we have, in many of our churches, enjoyed gracious seasons of refreshing, and many conversions have been reported.

## The Question of Female Representation

In the General Conference certainly has not hurt us any from a spiritual standpoint. Why should it? If we cannot deal with such questions as push to the front in our ecclesiastical economy without neglecting the principal work of the church, we would better betake ourselves to our knees. The discussion extended through the two months assigned to it with very little excitement, and if the actual vote cast was a fair index of the interest felt by the laity, the result was not reassuring; not more than ten or fifteen per cent. (in some instances five per cent.) of the adult membership voted at all. The largest vote recorded against the change was in Metropolitan Church (colored) where the vote stood in the proportion of about 11 to 175. The majority of our women have voted against it. The Preachers' Meeting was divided, but the preponderance of sentiment, numerically speaking, was against it. Nothing has so stirred that body for years. The question occupied several sessions, and the discussion was upon a plane of ability and thoroughness rarely equalled. A few of the brothers, however, put into their speeches and printed articles so much of feeling and apparent rancor, that their fellow-members did their chief execution in the rear. Some of the ablest papers presented were by the young men. Their tact, fairness, and mastery of subject was a matter of much congratulation, and argued well for the future of the Conference.

This reminds us that, as the spring Conferences are approaching, and ‘transfer churches’ have their committees out with lenses adjusted to sweep the horizon for ‘stars,’ they would do well to turn their glasses in this direction, and look some of these young men over. This remark is especially apropos, as some of our most prominent home churches are practically closed against them. ‘A prophet is not without honor,’ etc., and the only sin of these young men is that they were born at home. The practice of these churches for years has been to turn down indigenous talent, and seek exotics which, by the way, have not always stood the test of transplanting. This subject of transfers is now under discussion in the Preachers' Meeting, and there is concurrent conviction that the matter needs readjustment upon some equitable basis that will remove its present unjust and therefore objectionable features. ‘The field is the world,’ to be sure, and Mr. Wesley said, ‘The world is my parish;’ but Conference boundaries create local interests, and emphasize the home feeling to the men who are to the manner born. When, therefore, a practice is pursued which takes from them, in many instances, the very fruits of their own sacrifice and toil, they would have to be more or less ready and out for to protest against it. Mutual interchange of pastors, irrespective of Conference lines, is a thing to which no one can reasonably object; but to pursue a course that inevitably drives the weaker ones to the wall, or squeezes them upon their own soil until they have not breath enough left to lift their diaphragms, is a grievous wrong that the principles of common justice ought to render forever impossible. As long as this is done, the evils resulting from it will continue to be felt. It is sadly true, as is reported to have been said recently by one of the Bishops, that

## We are not Doing what We Ought for Methodism

here in Baltimore. That is a fact too patent to be disputed. But if our good Bishop would locate the cause, let him not overlook this method of dealing with much of our most important work. We have churches in our midst as completely isolated from home interests and sympathy as though they were situated on an island of the sea. Our own men are rarely asked to preach in them, unless it be to meet an emergency; and yet when some of our General Conference officers and chief men visit us, they gravitate, by some strange law of attraction with unerring certainty, to these churches, and the places that need them most are deprived of the inspiration of their presence. If, therefore, there be a state of feeling here on this subject considered reprehensible in some quarters, let us look the facts in the face, and locate the responsibility where it belongs.

## The holiday season with us has not been

attended with any unusual excitement, and it is earnestly to be hoped that the drink habit, so fearfully prevalent in other years, is gradually disappearing. This is not due certainly to high license, whose most conspicuous result has been to increase the revenue to the city; but it indicates the growth of public sentiment that has arraigned the habit itself at the bar of righteousness and decency and had it condemned.

The most exciting feature of Christmas Day was the burning of the Masonic Temple, a building costing several hundred thousand dollars, with less than a hundred thousand insurance. Some months ago a bazar was held for the purpose of paying off a debt on that building, which netted some \$75,000. It was a very brilliant affair, which attracted the attention of the entire city; but the methods employed were some of the most objectionable and pernicious known to the craft of fair-holders. Gambling schemes were carried on to such an extent as to shock and disgust many of our best people.

Church people were drawn into it, and some who had not health enough to attend prayer-meeting nor money to give to God's cause, were their principal supporters. When the building, so soon after this, was consumed by fire, we could not help thinking it was a rebuke from heaven for thus outraging the conscience of the religious community. The Masonic fraternity can scarcely afford to alienate from themselves the church and its influence.

The New Year was duly ushered in by watch-meetings held in various churches and the Young Men's Christian Association of the city. The attendance was greatly diminished by the inclement weather.

We are pleased to note the assignment of Chaplain H. H. Clark, U. S. N., to the U. S. Naval Academy of Annapolis. The Chaplain spent several years in Washington, during which time he greatly endeared himself to our preachers. He is a man of marked ability and brotherly kindness, and an author whose books ought to be in all our Sunday-schools. He is probably better known here than in his own Conference, and as he expects to spend his life in the Navy, his transfer to this Conference would meet with no opposition from any quarter. He would be given a cordial welcome.

## THE OUTLOOK FOR PRACTICAL RELIGION IN THE DECADE.

JOSIAH STRONG, D. D.,

General Secretary of the Evangelical Alliance.

PRACTICAL religion, as I understand it, is religion applied to all the relations of life. It finds a happy synonym in the words, applied Christianity.

When Christ was asked by the messengers of John, ‘Art thou He that should come, or look we for another?’ He did not reply with professions, but simply pointed to the results of His mission. This age is repeating the question of the Baptist and asking, ‘Is Christianity a reality? It is an eminently practical age, and ours is a pre-eminently practical people, and they will accept for an answer not professions, but results. There is reason to believe that we are now entering on an era of applied Christianity; that is, a period which will be especially distinguished by the application of the principles of the Gospel to every-day life, and especially to the solution of those problems which spring from the relations of man to his fellow. One evidence of this is the fact that the church is beginning to get a broader and truer view of her mission. The two great laws in which Christ summarizes the Decalogue recognize both the Godward and the manward side of human nature, which makes man both a religious and a social being. The individual soul can be saved only as it obeys the first great command. Society can be saved only as it obeys the second. Now the church has been chiefly concerned to bring men into right personal relations with God; has emphasized the first command, but has largely forgotten that the second is like unto it, and equally binding. Most Christians have looked on the second law as presenting an ideal very beautiful, but very remote and hardly applicable to the business world. The church does not seem to have recognized the fact that it is as truly her mission to bring the world under the second law as under the first. Of course the church has done a vast work in mitigating man's inhumanity to man, but these results have, for the most part, been indirect, and in some instances even unintended—simply the natural effect of bringing many individual souls into right relations with God. The church has not yet consciously and intelligently aimed to bring men into right relations with each other, and to this end applied the principles of the Gospel to all the affairs of every-day life; has not yet fully appreciated the fact that Christ came to save not only the individual but also society, the family, the community, the nation, the world; came not only to save men, but man, to perfect the race. The church, therefore, as the body of Christ, the instrumentality through which He is to accomplish His saving work, is concerned with everything that concerns human welfare—physical, intellectual, moral, spiritual. A Christian man should be interested in reconciling capital and labor, not as a political economist simply, but as a Christian; he should be interested in the purification of politics, not simply as a good citizen, but as a Christian; he should be interested in tenement-house reform, not simply as a philanthropist, but as a Christian; he should be interested in drainage and ventilation and water supply, not simply as a sanitarian, but as a Christian. In other words, if a man is a Christian, it ought to go without saying that he is patriotic, public-spirited, a reformer, a lover of his kind, with an acute sense of personal responsibility in behalf of others, and giving his life to bring men into right relations with each other as well as with their God.

Bad plumbing, bad food, a bad system of education, as well as bad morals, are all un-Christian. I am not using metaphor or hyperbole, but speaking as exactly as possible. Whatever hinders the most perfect development of the individual or of society, hinders the accomplishment of Christ's great purpose, and is un-Christian. Whether we accept or reject the Darwinian hypothesis (and few of us know enough to do either intelligently), it is certain that there is taking place a development of which perfected man is the only supposable goal. The community, the nation, the world, are not only to save men, but man, to perfect the race. The church, therefore, as the body of Christ, the instrumentality through which He is to accomplish His saving work, is concerned with everything that concerns human welfare—physical, intellectual, moral, spiritual. A Christian man should be interested in reconciling capital and labor, not as a political economist simply, but as a Christian; he should be interested in the purification of politics, not simply as a good citizen, but as a Christian; he should be interested in tenement-house reform, not simply as a philanthropist, but as a Christian; he should be interested in drainage and ventilation and water supply, not simply as a sanitarian, but as a Christian. In other words, if a man is a Christian, it ought to go without saying that he is patriotic, public-spirited, a reformer, a lover of his kind, with an acute sense of personal responsibility in behalf of others, and giving his life to bring men into right relations with each other as well as with their God.

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down upon the church that the sphere of religion is as broad as human life.

Moreover, the church will be forced to make religion thoroughly practical if she would regain her hold upon the masses.

As long as men were isolated and communities were each a little world by itself, they were unaffected by the condition or character of men somewhat removed; but as soon as intercommunication was established, modifying influences began to operate. Steam and electricity are making the whole world a neighborhood, and every man a neighbor; and as peoples touch at an increasing number of points each is becoming more and more concerned with the condition and character of others. Our close relations with others will compel us to do them good in self-defense. The very progress of civilization will make it impossible for good and respectable men also are good and respectable and comfortable. And may God hasten the day! In a civilization where even an enlightened selfishness compels us to recognize the brotherhood of the race, what will become of a religion which refuses to go outside the church door? Surely we are entering a period in which all hermit-religion must perish. God, in His providence, is making the relations of all classes of society so intimate and so complex that they will become intolerable unless they are right relations, adjusted in harmony with the fundamental law which the Creator laid down for man in his relations with his fellows.

Here is the opportunity of centuries for the church! To seize it and apply the principles of the Gospel to the entire life of every community, to save society and give form to our ungodly civilization.

In order to make such application, two principles must be observed—first, that of personal contact between Christians and those who are not; that is, the leaves must be mingled with the meal; and, second, that of Christian co-operation, without which there is great waste of power. These two principles are being recognized by an increasing number of churches, which are undertaking to do the Lord's business on business principles; are attempting in a practical way to reach every family in the community with Christian influence. A body number of cities and some counties have organized for the accomplishment of these ends. In addition to results which would naturally be expected, such as increasing congregations and Sabbath-schools, a larger Christian fellowship and a quickened spiritual life, we find others which afford illustrations of applied Christianity: the needy sick of the community found and cared for, the organization of charities, neglected children clothed and sent to day-school, work found for the unemployed, the laws enforced, new missions intelligently located, and benevolent institutions founded—all ‘in His name.’ If the limits of this article allowed, other illustrations of the growing spirit and results of practical religion might be given from the work of the Y. M. C. A., the ‘College Settlement,’ many churches, and the propositions of General Booth in ‘Darkest England.’

The outlook for such applications of religion to all the relations of life is full of hope.—Independent.

## THE STILL HOUR.

Sincerity.

The word ‘sincerity’ is said to be made up of two Latin words, meaning ‘without wax,’ and originally referred to pure honey. Hence, to be sincere is to be pure, unadorned, unadorned. In other words, it is to be honest. Paul wrote to the Philippians that he prayed they might be sincere, that is, that they might be honest. Doubtless this did not have a mere reference to business transactions. It had a much broader scope. It comprehended the whole range of moral and Christian relation and obligation. Paul desired that the Philippians should be sincere in their love, in their professions of attachment to Christ, in their loyalty to the Gospel, in their fidelity to the brethren, in their attentions to the weak and afflicted, in their benevolence, and in their prayers. He knew that they might be sincere in their business relations, and yet fail to be sincere in their spiritual exercises—in their prayers, their love towards God and their brethren, and in their relations to various Christian enterprises. Christian honesty is not confined to business matters. It extends to and through every conceivable relation which one holds to God and men, in the church and out of it, in private and public, home and abroad. It has been charged that even Christian men, although the best in their domestic and neighborly relations, are dishonest in political affairs, or to put it differently, they are said to be honest in private life, but dishonest in their public life. We doubt this. If a man, no matter what he professes, be sincere in a public capacity, or in official relations, he is also sincere in his private and unofficial relations. No one is divided in his real character. His sincerity may be more manifest in one sphere of activity than in another, but his sincerity runs through his whole character, whether it be always equally discerned or not. If one be sincere in his love for his brethren, he is sincere in his prayers to God; and if one pray in public differently from what he means or desires, but simply to suit his listeners, he is sincere—he is dishonest. H. W. Longfellow, in his ‘Christus,’ says:—

“You know I say  
Just what I think, and nothing more nor less,  
And when I pray, my heart is in my prayer.  
I cannot say one thing and mean another;  
If I can't say it, I won't make a pretence.”

If there was any wax in the honey of our Christian life and character, let us not be content until it is all strained out. Let us so live that both God and man can have clear confidence in us. Only sincere Christians are safe Christians.

## Addition Christians.

The Apostle Peter suggests this subject. In the Old Version he is made to say: ‘Giving all diligence, add to your faith virtue,’ etc. But in the Revised Version we have a quite different thought, and doubtless a truer one, thus: ‘Adding, on your part, all diligence in your faith, supply virtue, and in your virtue, knowledge,’ etc. (1 Pet. 5: 10). I am later rendering we see that, instead of an effort being made to add certain things to faith, faith is the element and agency which is to be used in supplying the believer with those things, namely, virtue, knowledge, temperance, godliness and brotherly love. Clearly enough, it is here seen that it is in the province and power of faith to supply oneself with the various properties enumerated. It is taken for granted that these things will not come into a Christian, unsolicited by his faith and unaided by the persuasiveness of his diligent endeavor. Christians cannot increase in virtue, knowledge, temperance and godliness without using ‘all diligence’ to secure that end. The question is not whether there be a great abundance of such things, easily accessible and obtainable. Nor is the question confined to the readiness and freedom of Divine help in the matter of assisting one in procuring these things. But the question mainly and imperatively lays to rest upon the Christian himself and says, ‘On your part.’ It is whether the Christian be willing to use ‘all diligence,’ in the exercise of his faith, to supply himself with virtue and the other graces which are placed at his disposal. It is for him to say whether he will be an addition Christian in all that goes to make up a broad-minded, deep-souled, noble-hearted and progressive Christian, or one who will allow ignorance, vice, lack of self control and impatience, to subtract from the gifts and graces he has, and leave him stunted in spiritual life and a pitiable spectacle for men to behold. There are such so-called Christians—hundreds of them, alas! in our churches to-day. They are a ‘vision of dry bones’—skeleton Christians—a prey to the voracious enemies of Christian life. The great need of the hour is addition Christians—men and women who will daily determine to add new knowledge of God, new strength of the

Spirit, fresh supplies of Christ's love, and greater peace to their personalities. Will you?

## “Christ in You.”

Paul said that this was true of the Colossian Christians. Of himself he said: ‘Christ liveth in me.’ These are wonderful words. We are tempted, at times, to think that it is hardly possible that Christ should have a place in any human heart. It is not so difficult to think that He would dwell in so good a man as Paul was; but that He should be in our hearts—oh, can it be so? We look into our hearts and see so much that is unlovely, unholiness, and unlike Christ, that we are filled with amazement at the thought that such a great, sin-hating, purity-loving, gloriously-exalted Being as Christ is, should condescend to occupy any place in our natures. How the bare thought of it ought to humble and subdue us! What a tremendous charge is thus committed to our keeping! Verily, it is enough to make us tremble with solemnity, and feel utterly insufficient to the task of treating this august Guest with anything like the respect and reverence and care which are due to Him. But there is rare comfort, also, in the fact that Christ is in us, if we are indeed His saved ones. It shows that He has a wonderful interest in us. It proves that He is willing to inconvenience Himself, if need be, for the sake of helping us to become better men and women. It cannot be a pleasure to Him to be in such close contact with moral vileness, as He must be while dwelling in our hearts. He is sensitive to the touch of spiritual uncleanness. He must feel hurt when we crowd against Him with our low selfishness. It must pain Him, as He hears us say hard things against His brethren and ours. And yet—wonderous truth!—He bears with us, tries to sweeten our tempers, urges us to higher aspirations, suggests purer motives, makes us dissatisfied with ourselves and better satisfied with Him! Oh, what a companion He is! What royal and loyal treatment He deserves at our hands! How devotedly we ought to wait upon Him! How we should profit by His patient and loving presence!

## The Conferences.

## N. E. SOUTHERN CONFERENCE.

## Providence District.

## Brookton and Vicinity.

Preachers' Meeting.—At the monthly gathering held Jan. 5, the president, Rev. John Oldham, was in the chair. Rev. W. D. Woodward, of Rockland, read a timely essay on the ‘Divine Law of Benevolence.’

Central Church.—Rev. F. P. Parkin, pastor. The Sunday-school observed Christmas by giving, not receiving, and realized the scriptural blessedness of so doing. This school also supports a student in a Montreal college while getting a suitable education for work among French Catholics under Rev. H. E. Benoit, of Woonsocket. Jan. 4, three persons were received from probation, three on probation, three for prayers in the League prayer-meeting, and eighteen in the regular evening service which followed.

Rockland.—Rev. W. D. Woodward, pastor. A good religious interest prevails in the church. Horse-sheds have been built, and needed repairs made on the church edifice.

Stoughton.—Rev. E. D. Hall, pastor. One person joined by letter and one from probation at the last communion. The pastor was generously remembered in connection with the Christmas festival.

East Bridgewater.—Rev. J. N. Gesler, pastor. Two received on probation [a] one rose for prayers. A successful fair recently held netted \$130, which will be used for contemplated repairs on the church property.

Cochesett.—Rev. R. J. Kellogg, pastor. Several persons have recently sought the Lord, and the interest is deepening. The fair netted \$120 towards the church debt.

West Brookton.—Under the wise leadership of Pastor Kellogg, this society has voted to become a Methodist Episcopal church in fact as well as in name, and at the next quarterly conference trustees will be elected in accordance with the Discipline, and the church will be known as Pearl St., Brookton.

Campello.—Rev. John Oldham, pastor. This church also takes to itself a new name, and will hereafter be known as South Street Methodist Episcopal Church, Brookton.

Whitman.—Rev. L. M. Flocken is pushing the battle along spiritual lines, with some encouraging indications of victory. One person has asked prayers and others are under conversion.

North Easton.—Rev. F. C. Baker, pastor. Two persons have joined on probation. Diphtheria still holds the fort, to the closing of the day-schools and the crippling of the Sunday-school and social meetings.

Notes.—Fourth quarterly conference appointments are out; and already the prognosticators indicate their willingness to help (?) Bishop Bowman in his difficult and delicate duties.

Presiding Elder Benton spent Sunday, Jan. 4, with churches in this vicinity, preaching to the delight and profit of the people.

The week of prayer is being very generally observed, and meetings will be continued in many of the churches.

A union effort to secure the services of Evangelist D. L. Moody for a campaign in Brookton is on foot, and will doubtless succeed.

## SCRIPTURE.

## NEW HAMPSHIRE CONFERENCE.

## Dover District.

The members and friends of the South Newmarket church kindly remembered the pastor, Rev. B. O. Campbell, and his wife at Christmas. Among other gifts, useful and ornamental, was a quilt containing 1,700 pieces, made and given by Mrs. Joseph H. Hanson, who is seventy eight years old. There were also two purses, one from members and friends of the church, and the other from the people in the Grand neighborhood, who wished to express their good will to the pastor for preaching to them Sunday afternoons. Christmas is not the only time that people remember their pastor. Dec. 28, the sacrament of the Lord's Supper was celebrated, and three persons received the holy sacrament of baptism.

The Epworth League of St. Mark's, Lawrence, entertained the League of Haverhill Street and Garden Street on the evening of Dec. 29. A large company was present. An interesting program was carried out, consisting of songs and readings, an address by Bro. Barnes, president of the Garden Street League, and by the president of the Dover District League. A collection of cake and coffee was served, and the company departed about 11 o'clock, saying, ‘We had a very good time to-night.’

The work at St. Mark's is very prosperous. The pastor, Bro. Ramsden, has been doing faithful and earnest work, and he sees all the interests of the church in first-class condition. They have a beautiful church. Now if the debt was all cancelled, they would be in condition for the most earnest labor.

The pastors of Haverhill Street and Garden Street are pushing their work with much earnestness and looking for good results.

Rev. F. O. Holman preached a fine sermon at Methuen on a recent Sabbath. The church here feels

the loss of Bro. F. S. Pearson, who has moved to Seattle, Washington. He was a stirring man in the church. Bro. Baker, who has been for some years the Sunday-school superintendent, has also gone to North Dakota and taken a charge in the Conference. It will hardly be safe for any more Western men to come to Methuen, for they will be held in suspicion of seeking to decoy some one away to the ‘wild and woolly West.’

As the population of the thriving village of Raymond grows, the congregations increase. The attendance at Sunday services is large. Over two hundred are often at prayer-meeting on pleasant Sunday evenings, and the week-day meetings are also well sustained, with an excellent interest in all departments of the church work. A few drops from the mercy-clouds have fallen. A new organ has been purchased for the church and paid for. Five have been received into full connection. The pastor's claim will be easily raised, and the benevolent collections are being looked after carefully. Bro. C. N. Tilton, a local preacher in this church, now a student in Boston University, was at home for the holidays, and brought with him encouragement and refreshing. Bro. Knox lectured in the Epworth League course, Dec. 31, on ‘Modes by which a Yankee role around the World.’ The pastor recently gave his lecture on ‘Will Carleton and his Poems,’ at Goffstown Centre and in the First Church, Manchester, and has already been engaged for the Memorial Day oration by Joe Hooker Post, at Fremont. The Christmas festival was held Christmas Eve, and the pastor, Rev. J. D. Le Gro, was showered with over \$50 worth of presents—\$37 being cash.

Death is doing its work in the ranks of the N. H. Conference this year. Very soon after Conference Bro. Loet went home. Later on Bro. Dearborn left us. A few weeks ago Bro. Noyes passed away, and last of all, Bro. Hewes. These were all brethren who had done excellent service for the church, and will be missed at the roll-call and in the friendly greeting. But we shall expect to meet them by and by. Who will be the next to fall?

## Concord District.

The little society at Gilmanton gives some ground for encouragement. The church is small, and scattered over a large territory, and the members are mostly elderly people, some of them quite aged and infirm. But quite a goodly number of young people have been gathered into the Sunday-school, and there is considerable religious interest among them. A few have recently professed religion, and four have been united with the church. The pastor, Rev. A. B. Russell, writes: ‘If we could have the assistance of a good revival-worker in special meetings, the promise is there would be a good work done. We have an Epworth League which promises much good to our young people. By the aid of kind people outside of the church, together with our little fee, and mostly poor, our financial condition has kept pace with other interests. Here is a large field for missionary work, and ample room for diligent service, and the ground should be held at all hazards. Our last quarterly meeting occasion came on the storm of Dec. 28. The presiding elder came as near as he could, but the roads from the terminus of the railroad were so badly blocked, that he could not reach us. So we take the will for the deed. God is certainly with us, and we hope for still better days.’

## Clarendon District.

Wilmot.—Alice Jones, evangelist, of Concord, held a series of meetings at the M. E. Church lasting over a week, which were owned of God by the saving of souls, the reviving of backsliders, and the encouragement of saints. We have long waited for a revival, and are thankful for these ‘mercy drops.’ Rev. Mr. Thurston, of the Congregational Church, was present at, and an earnest worker in, these services. Several have recently been received as probationers, and others into full connection. Those who designated the clergy as indolent, ought to be acquainted with the pastor of the above-named church, Rev. C. F. Trussell, who repeatedly has driven three miles through drifting snow, carrying and using his shovel, or through driving rain. When unable to go otherwise, he has ‘flogged it’ to and from divine service, and when no one could be found to fit the wood for use, he has done it himself. No laurel wreath or large salary is awarded him here, but as one of God's heroes he shall be by and by rewarded.

Sunapee.—A good religious interest prevails, the prayer-meetings are deeply spiritual, the Sunday-school is full of



Our Book Table.

THE LIGHT OF THE WORLD; and Other Sermons. By Phillips Brooks. Fifth Series. New York: E. P. Dutton & Co. Price, \$1.75.

This last series of Boston's great preacher is the best. We remember with what pleasure we have both listened to Dr. Brooks, and read his previous discourses; and by pleasure we mean that feeling, later developed into strength and help, which it is, it is always the aim of Dr. Brooks to impart. He gives this strength and help in this last series of sermons. He has that rich and deep thought which is at once so simple and so lucid, that some critics might say, "He has said that Dr. Brooks is not profound. But he is not, there is not a profound truth in the American pulpit to-day. He has a wonderful keen perception of the innermost movements of human nature, and he uncovers them so clearly, and unfolds them so completely, that those who listen to his preaching see themselves more or less distinctly mirrored. These twenty-one sermons could be read with great profit spiritually by ministers and people alike of all denominations. There is concentrated food here.

THE GOSPEL OF ST. JOHN. By Frederick Denison Maurice, M.A. New York: Macmillan & Co. Price, \$1.50.

The late Mr. Maurice was a reverent student of the Scriptures, and he was fragmentary, often obscure, and indulged in speculations which were not always tenable. This volume on the Fourth Gospel is a fair illustration of his strength and weakness. He has not here written a commentary, but has given a series of discourses upon some selected texts of the Gospel. It cannot be said that these texts furnish so much of the spirit of the Gospel, that in the comments and remarks of Mr. Maurice we have even a partial commentary on John; the best we can say is that we have some able, scholarly, and discriminating discourses on some texts of the Gospel. That is all. Perhaps that is enough.

INDICATIONS OF THE FIRST BOOK OF MOSES CALLED GENESIS. By Edward B. Rieu, LL.D. (Boston); Lee & Shepard, Price, \$1.75.

This is a very thorough, and, in a way, critical study of Genesis. Of the views we have not much to say in accord; for they are often far-fetched and illusive. Mr. Rieu believes that there is a reference to the Messiah in Genesis not only, but that his labors commenced, in the flesh as the Son of Man, from the day of Abraham. And logically from this he believes that, e. g., Isa. 52: 14 shows that "some one did suffer—not will suffer, but did suffer—beyond the sufferings of any other man." This may be safely called a fanciful interpretation, added to others equally fanciful; and serves to prove once more that the simplest and most natural interpretation is undoubtedly the true one. The volume is evidently the result of painstaking labor, but that is all we can say.

THE DEMAGOGUE: A Political Novel. By David Ross Lockwood. New York: Lee & Shepard. Price, \$1.50.

This is a sarcastic and humorous story, from which the politician may learn much, if he is not too stupid to do so. The style is much, except that sometimes it approaches the vulgar; and of the humor we may say that sometimes it is very perceptive, yet sometimes obscure and blunt. Probably the strongest spirit of the volume is its sarcasm upon the character of the professional politician who is its hero and reared in the West.

SOME CENTRAL POINTS OF OUR LORD'S MINISTRY. By Henry Wace, D.D. New York: Thomas Whittaker. Price, \$1.75.

Of these discourses we can speak in the highest terms because of their philosophical and discriminating spirit. They are not complete. They do not give a full view of our Lord and His ministry, even in the particular instances considered. Dr. Wace is not a critic. He does not analyze well anything he may present, so that sometimes we are left in doubt as to exactly what he means. But nevertheless his broad apprehension of the truths of the Gospel is particularly plain. And another mark of these discourses is the devotional spirit that pervades them; an absolutely essential mark for any religious discourse which can claim attention.

ISRAEL'S APOSTASY AND STUDIES FROM THE GOSPEL OF ST. JOHN, covering International Sunday-Lessons for 1891. By Geo. F. Pentecost, A. M., D. D., A. S. Barnes & Company: New York.

This is the fourth year that Dr. Pentecost has written notes upon the Lessons. It can be classed among the helps from which many derive large profit. They are compact, terse, and vigorous. They are in some cases exegetical and expository, and are well prepared.

FRIEND OLIVIA. By Amelia E. Barr. D.D., Mead & Company: New York. Price, \$1.25.

This story of Mrs. Barr, equal to her best, appeared first as a serial in the Century. It is a story of the stormy times of the Protectorate, and Cromwell's attitude towards the Quakers. The characters are strongly drawn, particularly Olivia, Priscilla, Anne, and Burg. Lady Kelder and her son Nathaniel. From reading this story one can get an excellent idea of the Friends'—their beliefs, their teachings, and their sufferings and persecutions in the days of the "Usurper." The incidents are thrilling, and the whole story is written in Mrs. Barr's best style.

Books in paper covers have been received as follows:—

From Harper & Bros., New York: MARCIA, by W. E. Norris (40 cents). THE WONDERFUL ADVENTURES OF FATHER PHOXEN, a story, retold by Edwin Lester Arnold. (Ill. 20 cents.) STRAND FIVE, CHAID-ROVSTON, by William Black. (Ill. 50 cents.) HER LOVE AND HIS LIFE, by F. W. Robinson. (30 cents.)

From D. Appleton & Co., New York: A FLUTTERED DOVE, by George Manville Fenn. (50 cents.)

From Lee & Shepard, Boston: THE THREE SCOTS, by J. T. Trowbridge. (50 cents.)

From J. S. Ogilvie, 57 State St., New York: ONE HUNDRED YEARS, by Jane A. Van Allen, A. M. (25 cents.)

From D. C. Heath & Co., Boston: LE CACHET ROUGE, par Alfred de Vigny, edited by Alice Fortier. (15 cents.)

LATIN PROSE COMPOSITION FOR COLLEGE USE. By Walter Moberg, Part I. (Leach, Shevell & Sanborn: Boston.) This volume in the Students' Series of Latin Classics is based upon the twenty-first and twenty-second books of Livy, and has both written and oral exercises, and a fine table of synonyms. —SALLUST'S CATALINE. Edited by Charles George Herbertman, Ph. D., LL. D. (Leach, Shevell & Sanborn: Boston.) Another volume of the same series. It has a nicely-printed text, full notes, and an excellent vocabulary. —THE SUNDAY-SCHOOL PRIMARY TEACHER'S MANUAL. By Louise Ordway Todd. (Congregational Sunday-school and Publishing Society: Boston. 35 cents.) A manual in which are placed materials for the guidance of a primary teacher in the Sabbath-school. It is valuable. —ORDERS OF WORSHIP FOR THE SUNDAY-SCHOOL. Arranged by D. E. Curtis. (Boston: Congregational Sunday-

school and Publishing Society. Price, \$12 per hundred.) This is designed for use in the opening services of the Sunday-school, and is a well-arranged manual. —ECONOMY FROM DREAM LAND. By Frederic Allison Tupper. (Shelburne Falls, Mass.) A commendable book of poetry, in which there is much of superior excellence. —THE HUMMING-BIRD; OR, DEBIT AND CREDIT IN THE NEXT WORLD. Translated by Blanche Willis Howard. (New York: Frederick A. Stokes Company.) From the German of Theobald Gross, this is a simple, pathetic story. —OUR MARRIAGE VOW. The Service and Minister's Certificate. (New York: Thomas Whitaker. Price, 75 cents.) This elegant little volume contains the marriage ceremony, the certificate, and blanks for witnesses. It can be presented to the wedding pair after the ceremony. —THOUGHTS. Edited by H. O. O. Blake. (Boston: Houghton, Mifflin & Co. Price, \$1.) A neat volume of the best sayings of the herald philosopher, taken from his chief books and letters, enabling the reader to get some of the cream of Thoreau without much trouble. —MATTHEW ARNOLD'S SONNETS AND RHYMES. Edited by Louise Manning Hodgkins, Wellesley College. (Leach, Shevell & Sanborn: Boston.) Another small book issued in the Students' Series of English classics. Beside the text of the poem, there are notes, a biographical sketch of Mr. Arnold, etc. —CONVULSIONS. By E. M. C. Price, \$1.75. Translated by William H. Payne, Ph. D., LL. D. (Boston: Lee & Shepard, Price, \$1.) This translation of the psychology of the French professor, by an American chancellor, will be a contribution to the bibliography of psychology that cannot fail to be of value; but as to the judgment of Dr. Payne that this work of Prof. Comenius is better adapted to the use of schools and teachers, it must be open to question until the experiment be tried. —THE MARCH. Through Battle to Victory. By Rev. Henry Tuckley. (Cincinnati: Cranston & Stowe. Price, \$1.) A series of inspiring and helpful talks to young people, on life and how to make a success of it. It is written in an easy, conversational style, and is largely illustrated. —JAMES CALVERT; OR, FROM DARK TO DAWN IN FIJI. By R. Vernon. (Fleming H. Revell: New York. Price, 75 cents.) The story, admirably told, of the conquest of Fiji for Christ, and the part which Mr. Calvert, an English missionary, had in it. It is a small volume, but compact with missionary facts, clear and encouraging. —SCRIPTURAL OUTLINES, BY BOOKS AND THEMES. By Wm. G. Carr. (Fleming H. Revell: New York. Price, 75 cents.) This little volume is divided into two parts: (1) outlines of the books of the Bible; (2) some Bible readings. It contains a great deal that is valuable, which cannot be found in just this convenient form. —COTAGE POLITICS. By Mary E. Ropes. (The Religious Tract Society, London, 56 Paternoster Row. Fleming H. Revell: New York. Price, 60 cents.) Eight tracts, giving significant political titles like "Home Rule," "The Reform Bill," but the text has nothing to do with these great questions in English politics, but something very different. —THE VOICE IN SPEECH AND SONG. By Theodore E. Schmuck. (John B. Alden: New York.) A philosophical discussion of the human voice, its use, cultivation, and improvement. It is adapted for the study of all those who use their voice much, such as public singers, speakers, preachers, etc.

**Magazines and Periodicals.**

The Quiver for January is a good number, filled with interesting family reading for week days and Sundays. The frontispiece is entitled "A Roman Holiday," and is accompanied by a poem. "Over-looked Neighbors," "God in the Book of Nature," "The Perfect Work of Patience," "St. Paul's Praise of Love," are some of the articles which are helpful and suggestive, with serial and short stories and the department of "Short Arrows." Cassell Publishing Company: New York.

In Cassell's Family Magazine for January a new serial is begun by Kate Eyre called "A Sharp Experience;" also another serial, "The Temptation of Dulce Carriers." Other short sketches of interest, with fashion talks and "The Gatherer," make a very readable number. Cassell Publishing Company: New York.

The January Lippincott's has a complete story by Rudyard Kipling, entitled "The Light that Failed." Julian Hawthorne, with the caption, "The New Spanish Inquisition," describes the two slanders, Otero and Castaneda. "Christmas-gifts" is a short story by Ruth McEnery Stuart; and "Remember" by Francis Wilson, is a series of theatrical reminiscences. Moses P. Handy describes "The State of Washington." There are other good things. J. B. Lippincott Co.: Philadelphia.

The Church at Home and Abroad for the current month has some interesting papers, as "Progress of Religious Freedom in Brazil," by Rev. John M. Kyle; "Medical Missionary Touring," by Ira Harris, M. D.; "Alcohol as a Cause of Insanity," by S. I. Jepson, M. D. The last half of the magazine contains much of special interest to Presbyterians. Presbyterian Board of Publication: No. 1334 Chestnut St., Philadelphia, Pa.

The prized Atlantic for January is most timely. Two descriptive papers—"Notes: An Unexplored Corner of Japan. I-V," by Percival Lowell, and "A Swiss Farming Village," by Sophia Kirk; two educational papers—"A New University Course," by Cleveland; and "Individualism," by Nathaniel Southgate Shaler; two political papers—"Bonapartism and the Republic," by Adolphe Cohn, and "The Lesson of the Pennsylvania Election," by Henry Charles Lee; one philosophical, one historical, one critical paper, four poems, the stories of Frank R. Stockton and Miss Fanny N. D. Murrell, beside other things, make this number most fascinating. Houghton, Mifflin & Company: Boston.

The January Scribner's has some very interesting papers: Henry M. Stanley describes graphically "The Pigmies of the Great African Forest;" Sir Edwin Arnold furnishes a second paper on "Japanica—Japanese People;" John R. Spears has an instructive article on "Modern Fire Apparatus;" Josiah Royce gives some most interesting "Impressions with a rainy pen, a picture of 'The Rotterdam Festival-Play;' James Dwight explains the mysteries of "Court Tennis." There are stories and poems also. Charles Scribner's Sons: New York.

The Christmas issue of the English Illustrated Magazine was a very full and interesting number, with a frontispiece portrait of George Washington, and a leading article on "The Ancestral Home of the Washingtons"—an illustrated paper of special interest to Americans. New chapters in F. Marion Crawford's serial, "The Witch of Prague," and various illustrated articles, help to make up a most pleasing table of contents. Macmillan & Co.: New York.

Christmas delights are carried over into the January issue of Our Little Ones and the Nursery, in the shape of stories and poems for the little folks. The lovely pictures are by no

means the smallest part of this little magazine's attractions. Russell Publishing Co.: Boston.

"Words of Life" is a wall roll of 32 pages, 14x21 inches, adorned with a handsome white cover, fastened to an antique oak rod. Each page contains a Bible gem for morning, noon, and night, in neat, clear type. Price, 75c. postpaid. Frank E. Housh & Co.: Brattleboro, Vt.

The January St. Nicholas is a very attractive and interesting number, of which we can give our readers some slight idea by enumerating some of the good things which it holds. The frontispiece accompanies an article on "Michael Angelo," by Alexander Black, showing the young artist at work upon his first piece of sculpture. "A Talk about Reading," by Charles Dudley Warner, is the leading article, followed by a well-described and artistically illustrated paper on "The Great Industrial School," a fanciful little serial, "Elle's Visit to Cloudland," by Frances V. Austen; fresh instalments of the several serials by J. T. Trowbridge, Noah Brooks, Andrew Lang, and Mrs. Jamison, with short stories, sketches, poems, pictures, and nonsense jingles, that will enchant the average child. The Century Co.: Union Square, New York.

American readers will find much to interest them in the December number of the Nineteenth Century, published by the Leonard Scott Publishing Company, New York, in the original English form. It opens with a striking paper by the Rt. Hon. Joseph Chamberlain, M. P., entitled, "Shall we Americanize our Institutions?" Equally important is an article by Louis J. Jennings on "The Trade League against England," in which the author points out the probable effect of the McKinley Bill upon trade between the two countries. Mr. Gladstone's paper on the "Gospel of Wealth" in the previous number of the Review, calls forth responses from Cardinal Manning, Chief Rabbi Hermann Adler, and Rev. Hugh Price Hughes. There are many other papers of great merit. The number is a strong one.

The Westminster Review for December (published by the Leonard Scott Publishing Co., New York, in the original English form) opens with a paper on "Alasce-Lorraine" by Henry W. Wolff. H. de B. Gibbins contributes a readable sketch of the life and works of Prof. Thorold Rogers. Harold Cox discusses the "Re-Housing of the London Poor." Dr. St. Clair Thomson criticizes the "Dangers of Hypnotism." The department of "Contemporary Literature," one of the strong features of the Westminster, is especially full and interesting, and the number closes with its usual review of current English politics.

In the Fortnightly Review for December, published in the original English form by the Leonard Scott Publishing Co., New York, J. Boss Trapp writes on "Mr. Stanley's Plans," reviewing the great explorer's career and the reasons which prevented their being carried out. Captain Pembroke Marshall has an important article on "Child-Life Insurance." Madame Darmesteter's papers on "Rural Life in France in the Fourteenth Century," come to a conclusion. Commander Lovett Cameron writes of "Burton as a Knew Him." Dr. Edward Reber has a valuable and timely article on "Dr. Koch's Consumption Cure." The number closes with fresh chapters of George Meredith's novel, "One of Our Conquerors," which is one of the strong features of the Fortnightly.

The "Health Calendar," or Housekeeper's Kitchen Roll for 1891, contains a list of fare for each day of the year, and tells about healthful foods with directions how to prepare them, diet for the sick, what to do in emergencies, antidotes for all kinds of poisons, etc., making it a valuable aid to any housekeeper. Price, 30c., post-paid. Frank E. Housh & Co.: Brattleboro, Vt.

**Obituaries.**

[Obituaries are hereafter to be restricted to the space of 400 words; in the case of preachers to 400 words. Notices that exceed this limit will be returned to their writers for revision.]

**Houson.**—Mary A. Houson, widow of the late Rev. Houson, died in the 70th year of her age, at Minneapolis, Minn., Nov. 11, 1890.

Mrs. Houson was twice married. Her first husband, Ebenezer J. Scrimgeour, was a devoted Thompsonville Methodist, converted to Christ with his wife through the preaching of Rev. John Houson. Between thirty and forty years ago the family moved to Minneapolis. There Mr. Scrimgeour died, and, years after, his widow married again, returned East, and was a faithful minister's wife for twenty years; widely known through the New England Southern Conference, and best known at Thompsonville, the centre of her husband's ministry. After the death of Rev. John Houson, two years since, his widow returned to Minneapolis to live with her daughters, Mrs. Horton and Mrs. Godley, and her son, David Scrimgeour.

Mrs. Houson was remarkable for vivacity and untiring energy. "She looked well to the ways of her household," and clock-work order and punctuality characterized her method. The home was her throne. She was a kind neighbor. The loving dependence of others fostered her self-reliance. Her husband's death was a great loss. Her presence was a blessing in the sick-room. Her quiet public testimony to the grace of Christ had been a constant help to the church.

With wealth at her command, she gave freely, but always with discrimination. Her economy could tolerate no waste. "Give her of the fruits of her hand; and let her own works praise her in the gates." The new church at Thompsonville was built largely through the efforts of her husband and herself. Her own hands helped in furnishing it. It was fitting that her body should be laid to rest at the church which she had so loved and which she had so faithfully served.

Funeral services were held in Minneapolis, conducted by her pastor, Rev. Dr. O. H. Tiffany, assisted by Rev. Dr. Burrell of the Westminster Church. Services were also held at Thompsonville in the Methodist Church, at which the writer made the address. The large audience followed in carriages and on foot to the grave. The pastor, Rev. J. H. Hollingshead, committed her body to the dust in hope of the resurrection. In her native town, near the home of her youth, and later years, near the church she loved and labored for, she rests with her kindred.

**Morse.**—Lucy W. Morse died at Gray, Me., Nov. 3, 1890, aged 89 years and 1 month. She was born in the town of Windham, Me., October 5, 1801.

Sister Morse was an old Methodist family who always made a home for the Methodist preachers in the early days of our church in these parts, and she sought and found Christ at the age of eighteen years. She was married to Benjamin Morse Jan. 9, 1823, and found in him one of the best of husbands. Their family numbered six children, all of whom lived to grow up, and five are still living—one having passed on before. The youngest daughter is the wife of Rev. H. B. Mitchell, of the Maine Conference. Benjamin Morse died some fifteen years ago.

Their home was always a place of rest for all the people of God and the ministers of Christ. Mrs. Morse was a woman of strong, steadfast Christian character of the Puritan strain. This Christian character, with great kindness of heart and hospitality, won for her the esteem and love of a

large circle of friends, many of whom attended her funeral. May her Christian life be a blessing to all who knew her! A mother in Israel has fallen; her children rise up and call her blessed.

JOHN F. WOODMAN.

**Seavey.**—Sarah Ann Hatch Seavey was born in Greenland, N. H., in 1824, and fell asleep in the Lord at Chelsea, Mass., June 11, 1890.

January 31, 1846, she married Charles W. Seavey, who died Dec. 20, 1863. Left a widow with two children of tender years, by prudence and industry she was able to secure them both a good education. The son, Rev. A. W. Seavey, one of the most devoted and gifted young ministers of the New England Southern Conference, died nearly four years ago. His death was a severe stroke to Sister Seavey, but in submission she received it. She spent the last years of her life in the home of her daughter-in-law, Mrs. A. W. Seavey, and of her daughter, Mrs. Carrie Seavey, of Chelsea, Mass.

Though her friends knew her as a good mother, long, yet her death was a surprise to them. A life that had known many cares and burdens closed in great peace. Sister Seavey was reserved in manner, but with those she knew and trusted she was frank and genial. The Methodist Church had few more intelligent and loyal members than she. She was familiar with the work and polity of the church. Her pastor, Rev. F. C. Watkins, conducted the funeral services held in Chelsea, while Revs. M. Howard and E. M. Mills conducted brief services at Greenland, N. H., where she sleeps in the family cemetery.

E. M. M.

**Chaplin.**—Sister Henrietta Fuller Chaplin, daughter of the late Henry Fuller, was born in Ludlow, Mass., Dec. 15, 1833, and fell asleep in Jesus, Sept. 24, 1890, aged 56 years.

Sister Chaplin was converted and joined the Methodist Episcopal Church in 1854, under the ministry of Rev. K. H. Kinsland. She was married, May 8, 1856, to Edwin Chaplin, of Springfield, who with three children, deeply mourns her loss, as do the church and community. "I might be fittingly said of her," "she had done what she could," for heart and hand were always busy devising and executing plans for the prosperity of the church and for the help of the needy. She was president of the Ladies' Aid Society, and a prominent member of the Woman's Foreign Missionary Society at the time of her death. All through her long, weary, and often times painful sickness her interest in the work of the church and for the help of the needy was unabated. Her physician said she always seemed more anxious about the welfare of others than for herself. She desired to live, but was enabled to say, "Thy will be done," with perfect trust in the power of God to help her. How many will "rise up and call her blessed" in the day of her coming! Of her father's large household, only five remain—two brothers and three sisters. May that "household of faith" by and by be unbroken in the kingdom of heaven!

W. H. ADAMS.

**Atwood.**—Elizabeth Atwood was born at Wellfleet, Mass., November 14, 1813, and died at Auburn, Me., October 10, 1890.

She consecrated her life and service in early womanhood to God. During a wonderful work of Rev. Dr. Estlin, in 1837, she was one of the region where she lived, and exerted its saving influence on almost every one within its sphere, she, together with her husband, who died many years ago, experienced the great change from death unto life. From that time to the day of her death, a period of about fifty years, she stood identified with the church through whose instrumentality she was saved, and continued to attend its services until within a short time of her decease.

Her end was sudden and unexpected. She was stricken with what appeared to be apoplexy, and quietly passed away to God in a state of unconsciousness, to awake in the land where "sickness and sorrow, pain and death are felt and feared no more."

H. HENRY.

**Burgess.**—Miss Mary Burgess was born in New South Wales, Australia, Oct. 5, 1829. Her last years were spent in Boston, and her life among us will long be remembered—her spirit was so quiet and unassuming, her ways so gentle and patient, her piety so deep and genuine, her hope so bright and clear. Said an earnest Christian friend, "I never saw a more devoted woman without feeling the influence of her beautiful and consistent life." In the house of God she had always that interested, inquiring, prayerful faith that inspires the preacher. During her short and eventful life, her cheerful and loving spirit was a blessing to all who knew her. In life and in death she was more than conqueror through Him that loved her. She fell asleep in Jesus on the morning of the 18th day of October. A memorial service was held in the First Baptist Church, Rev. G. A. Crawford, D. D., the pastor, preached an earnest and eloquent funeral. His theme was, "The Christian's Hope." A beautiful floral offering was presented by the choir of which she had been a member. Her last loving messages were to the choir to be earnest and true to that better land.

R. D. M.

**Gowen.**—In Elliot, Me., May 24, 1890, Sister Mary J. Gowen, widow of the late Asa Gowen, in the 77th year of her age.

Sister Gowen was born and lived nearly all her life in Elliot. She was converted in early life, and ever after maintained a devoted Christian character. For many years she and her husband were prominent members of the M. E. Church. To their home the Methodist preacher ever found a hearty welcome and in their hearts warm and intelligent sympathy. A few years ago, when the editor of Zion's Herald invited all who chose to send him the names of the hymns most precious to them, Sister G. responded that the hymns especially dear to her was: "I love Thy Church, O God, Thy Church, Thy Church," and "The Church of the Living God." Her husband was a devoted Christian, and his death was a great loss to her. She was a woman of strong and consistent faith, and her life was a blessing to all who knew her. Her memory is precious. Her loss is keenly felt.

J. B. L.

**PERSONAL LIBERTY AND PHYSICAL SLAVERY.**

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery. We are not free from sickness, pain, or any other form of impure blood. Hood's Sarsaparilla is the great blood purifier which dissolves the bonds of disease, gives health and perfect physical liberty.

DON'T TRIFLE WITH CURDIP

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Assets.....1,165,685.04

The well-known firm of accountants, Barrow, Wade, Guthrie & Co., of London, Manchester and New York, upon auditing the accounts of the Company as published June 30, 1890, appended thereto the following certificate:

Having examined the books of the Equitable Mortgage Company, we hereby certify that the foregoing accounts and statement are in conformity therewith, and we believe that the accounts fully and fairly represent the position of the Company as on the 30th of June, 1890.

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## The Family.

## RISE HIGHER.

Soul of mine,  
Wouldst thou choose for life a motto half divine?  
Let this be thy guard and guide  
Through the future reaching wide,  
Whether good or ill betide,  
Rise higher.

From the mire  
Where the masses blindly grovel, rise higher!  
From the slavish love of gold,  
From the justice bought and sold,  
From the narrow rules of old,  
Rise higher.

Art thou vexed  
By the raving world around thee, and perplexed  
By the sin and sorrow life,  
By the falsehood and the strife?  
To a larger, grander life,  
Rise higher.

If thou findest  
That the friends thy heart has counted trust, kind-  
est  
Have betrayed thee, why shouldst thou  
Wear for this a frowning brow?  
Leave their falsehood far behind;  
Rise higher.

Let each care  
Lift thee upward to a higher, purer air;  
Then let fortune do her worst,  
Whether fate be blessed or cursed,  
Little matter, if thou first  
Rise higher.

And at last,  
When thy sorrows and temptations all are past,  
And the great death angel brings  
Summons from the King of kings  
Thou shalt still on angel wings,  
Rise higher.

—HELEN G. HAWTHORNE, in *Western Christian Advocate*.

## WEARYIN' FOR YOU.

Just a wearyin' for you,  
All the time a-feelin' blue;  
Wishin' for you, wonderin' when  
You'll be comin' home again;  
Restless, don't know what to do,  
Just a wearyin' for you.

Keep a mopein' day by day,  
Dull in every body's way;  
Folks they smile and pass along,  
Wonderin' what on earth is wrong;  
I wouldn't help 'em if they knew,  
Just a wearyin' for you.

Room's so lonesome, with your chair  
Empty by the fireplace there;  
Just can't stand the sight of it;  
O' outdoors and roam a bit;  
But the woods is lonesome, too;  
Just a wearyin' for you.

Comes the wind with soft caress  
Like the rustlin' of your dress;  
Blossoms fallin' to the ground  
Softly like your footsteps sound;  
Violets like your eyes so blue,  
Just a wearyin' for you.

Mornin' comes: the birds awake  
(Used to sing so for your sake),  
But there's sadness in the notes  
That come thrillin' from their throats;  
Seem to feel your absence, too,  
Just a wearyin' for you.

Evenin' falls: I miss you more  
When the dark gloom's in the door;  
Seems just like you order be  
There to open it for me;  
Latch goes tinklin', thrills me through,  
Sets me wearyin' for you.

Just a wearyin' for you!  
All the time a-feelin' blue!  
Wishin' for you, wonderin' when  
You'll be comin' home again;  
Restless, don't know what to do,  
Just a wearyin' for you.

—F. L. Stanton.

## THOUGHTS FOR THE THOUGHTFUL.

Be with God in thy outward works, refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and they shall not hinder, but rather invite His presence in thy soul. Seek to see Him in all things, and in all things He will come nigh to thee. —E. B. Pusey.

They tell us that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek, is the inscription, *Thy kingdom, O Christ, is the kingdom of the ages, and Thy dominion is throughout all generations.* For more than a thousand years the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church, the while they have dreamed of world-wide conquest. Their dream shall be forever vain. The lines of that trustful inscription shall not wholly fade until Crescent yields to Cross, and Christ is all in all. —L. T. Chamberlain, D. D.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction, broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea, a cannon-ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm it had made forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts; but they open for us fountains of blessing and new life.

These are hints of the blessings of burdens. Our dull task-work, accepted, will train us into strong and noble character. Our temptations and hardships, met victoriously, knit the sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it. —Rev. J. R. Miller, D. D.

If I, in harvest fields  
Where strong ones reap,  
May find one golden sheaf  
For Love to keep;  
May speak one quiet word  
When all is still,  
Helping some fainting heart  
To bear Thy will;  
Or sing one high, clear song,  
On which may soar  
Some glad soul heavenward,  
I ask no more. —Julia C. R. Dorr.

If any one is restless there is a cause for it. There is no use of reading books or of longing for rest in order to get it. Christ says: "Learn of Me, and ye shall find rest." If we learn of Him we shall find rest at once; if we accept Him as our teacher, and take lessons of Him how to live, we will obtain rest. It is the same thing He meant when He said: "Take My yoke upon you"—not a burden, remember. What is a collar to a horse? Is the yoke of the horse the burden? No, the collar is what helps him to bear the burden easily. Christ saves men, borne down with burdens. He said: "Try life as I live. My yoke is easy, and therefore My burden is light." Instead of Christ adding to the burden, it is the secret of the amelioration of life. It enables one to take the burdens of life without finding their weight. He actually goes on to specify what we are mainly to learn of Him. "For I am meek and lowly in heart." Do you see the connection between being meek and having rest? Most men are meek and lowly in heart. Many worry, thinking they are not in their right place; that they have been looked down on, and at night they are bitter and lose their rest from wounded pride and from imagining people

are slighting them. These things would be impossible to us if we learned of Christ and were meek and lowly in heart. —Professor Drummond.

Christ is needed to "deliver us from this present evil world." Selfish men need Him that they may overcome their "easily-besetting sins." Men given to drunkenness need Him that they may "resist temptation." The profane need Him that they may no more "take the name of the Lord their God in vain." Idlers and pleasure-seekers need Him that they may "live soberly, righteously and godly in this present world." The careless need Him that they be aroused from their carelessness, and led to walk worthy the high vocation of immortal beings. The wearied and burdened need Him that they may have One at hand on whom to cast their cares, and from whom they can obtain comfort and strength in hours of sorrow. Who is there who does not need Christ? Who so young, who so old, who so pure in heart, who so wise, who so sufficient unto himself, as not to need the grace and guidance of Christ? In every heart He is needed to give it cleansing and right direction; in every home to make it sweet and beautiful with love; in every social circle; in every counting-room; in every shop and mill and mine; in every school and college; on board every ship; on every farm; in all the great marts of trade and commerce; in the quiet retreats where books are written; in editorial rooms; in legislative halls; in courts of law; on the platform of the lecturer; everywhere is this Divine Christ needed. —Rev. F. A. Noble, D. D.

## THE SPIRIT OF TRUE SERVICE.

CHRISTINE WARR.

THE superintendent was standing at his desk, and his hand was stretched out ready to strike the bell, for it was time to call the school together for the closing exercises, but just then he happened to glance at Miss Howard, and the appealing look on that lady's face made him pause and then postpone the signal fully five minutes. He saw that the young women in Miss Howard's class were bending forward and listening intently to one of their number, and fearing that an interruption at that moment might be very detrimental to the religious interests of one or two souls there, he waited until the speaker had finished, and Miss Howard's eyes had assured him that he might now safely call the school to order.

Miss Howard had an unusual amount of common-sense and tact, a lively sympathy with her scholars, and an eager desire to have them all become earnest disciples of Christ, and she succeeded to a remarkable degree in winning their confidence and obtaining a free exchange of opinion during their study of the lesson. She believed in the practical application of each lesson, and one characteristic of the hour was the illustration of the principal point by a story or incident read or told by some member of the class, or, rarely, a bit of her own experience.

On this particular Sunday the lesson was on "The Spirit of True Service," and could you and I have been there, we should have heard the following story. Marion Elston had been chosen by Miss Howard for this day, and with a shy but very earnest look on her sweet face she began without delay as soon as asked.

"I shall have to talk very fast, because my story is pretty long and I want you to hear it all, so will you please be time-keeper, Miss Howard?"

"Maud Easton was a young woman who had been well educated. She had studied in the best schools near her home, and then had been through the four years' course at an Eastern college. When she came back to her home again she was very eager to try to support herself, but her father was quite wealthy and preferred that she should stay at home and help her mother with the other children, for Ben, a lively lad of fifteen, Ward, who emulated him as far as was possible to a thirteen-year-old, and womanly little Effie, nearly twelve, all needed more care than their mother could well give them.

"Maud was a Christian and meant to be obedient, but her father's plan was decidedly disappointing to her ambitious spirit. She would have been greatly disappointed had it not occurred to her that her father and mother certainly would not forbid her to do church work; so she went into it with all her might. She joined societies till she belonged to thirteen; she was the most faithful attendant of all the meetings; plans for new work received her most enthusiastic support; and, in short, after she had been at home eighteen months she was so busy with all this outside work that the family saw very little of her. Her parents said nothing, but waited for a chance to remonstrate. Both feared she needed rest, but hesitated to give her a second disappointment.

"One evening late in November she came home with a very tired look, but when her mother spoke of it, she said she thought it would be gone in the morning. The morning, however, found her utterly exhausted after a sleepless night, the result of a terrible headache. The physician was called at once, and after a keen glance at her flushed face and dull eyes he warned her mother that a severe illness might follow, though he hoped to ward it off. For four or five days she was unconscious, and if she spoke at all it was to inquire about some detail of a fair which she had been planning. At last she came to herself again, but it was pitiful to see how weak she had grown. Two or three weeks of good care gave her a little strength, and when a month had gone by she was able to sit up for a few minutes. But I didn't mean to tell you about that, but about her thoughts.

"When she got strength enough to begin to think—oh, how rebellious she was! To be taken away from her work when she was so anxious to carry it on and finish it; to lie there scarcely able to move sometimes and think and think of all the things she had planned to do; and to know that either they had been given up, or that some one else was doing them, not half so well as she could she was sure—it was hard. Often the feelings of anger and rebellion would grow till at last bitter tears came to her relief, and only the sleep of exhaustion could really calm her unhappy spirit.

"After many weeks she was able to go down-stairs, and with the return of strength and the change of surroundings her heart grew a little more reconciled. She began to get acquainted with the family whom she had scarcely seen for six years. She admired Ben's activity and manly spirit, and grew very fond of Ward, whose gentle attentions to his mother and Effie were unusual in such

a boy. Little Effie she took so much into her heart that the little maid's love and confidence were soon completely won.

"For some time Maud had been noticing Effie's constantly sunny face and unceasing helpfulness, and as she was one day lying on the couch in the sitting-room, watching the last glow of the early spring sunset fade out of the sky, Effie danced into the room. Catching sight of Maud's pale face on the cushions, she flew over to give her a hug and kiss. Maud held her close for a minute, then she asked:—

"Elfin, can you stop long enough to tell me what makes you do so much for the rest of us?"

"In a somewhat surprised tone Effie replied, 'Why, I love you all, you know, and besides I am trying to be like Christ, and He was everybody's servant, so I thought I ought to be.'

"And with another kiss and caress off she went to be 'papa's comforter,' stopping on the way to help Ward find his books and Ben control his temper.

"A few minutes later, as Maud was thinking over Effie's answer, her mother came in, and in reply to Maud's question as to the meaning of her sigh, explained that it was a sigh of thankfulness. 'Hannah is such a good servant,' she added, 'she always does things as I prefer, not in her own way, and she obeys so promptly and willingly that it is a pleasure to watch her. I never had such a servant before, and I am so grateful. She has been such a help while you have been sick.'

"All that evening Maud's thoughts were busy, and when she fell asleep after a short but earnest prayer, there was a peace in her heart which she had not known for years.

"After that she grew better much more rapidly. Every one noticed how bright and happy she seemed, and one day when the doctor sent her away to have a little change of air, they were all surprised to find how they missed her. For she had begun to do little things here and there for them all, but her ministrations were so quiet that they had not noticed them, nor appreciated their number.

"At the end of the summer Maud came back to her home quite well once more, and ready for any work her Master might see fit to send her."

Here the look of dawning intelligence on the faces of several of her class-mates made her blush vividly as she added, so sweetly and earnestly that they were all greatly impressed, the words for which Miss Howard had so effectively interceded.

"Girls, Maud's real name was Marion Elston, and it is my own experience I have been telling you. I was that self-willed, ambitious, impatient girl; but God was too kind to let me go on in that way, so He tried to teach me better. For a long time I was wickedly bitter and rebellious, but at last I saw and understood what He was so lovingly trying to show me, and now I have learned a lesson which with His help I will never forget. An ambitious, self-willed, proud spirit can never render acceptable service. Whether we serve man or God, we must be humble, self-oblivious, obedient, not doing the thing we prefer, nor doing it in our way, but doing what our Master gives us in His way so far as we can. And when we love Christ so much that we want to do only what He gives us, and in His way, then our service is the most perfect we can give. I want to say just this more, that the spirit of true service to everybody is love, a love so strong that it will forget itself and its own preferences in its earnest desires and longings to do for another what he wishes or needs; and the greater the love the more perfect the service. O girls! if you only knew how happy this spirit of true service of Christ makes me, you would all want it."

It was a strange coincidence that the superintendent read Miss Waring's beautiful hymn, "Father, I know that all my life," dwelling with peculiar emphasis on the last two lines,—

"More careful, not to serve Thee much,  
But to please Thee perfectly;"—and adding in a solemn tone two verses from the Bible:—"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" and "Choose you this day whom ye will serve."

After Sunday-school we might have seen Miss Howard thanking the superintendent with tears in her eyes, and if we had been near enough we might have overheard:—

"And your words, following Marion's story, made such an impression on my girls that two of them decided at once to serve Christ."

## ABOUT MEN.

—Millais, the famous portrait painter, who has been much troubled about his eyesight, is nearly rid of that difficulty, which at one time threatened a suspension of his labors.

—Among the many gifts which came to John G. Whittier on his recent birthday was a barrel of pitch-pine kindlings from the Whittier Colored School at Tusculum, Alabama.

—Lord Rothschild and Lord Randolph Churchill are among the patrons of the Robb Society, an English organization, which has two objects—to give Christmas presents to poor children, and to send the little ones into the country in the summer. Last year it gave a Christmas breakfast to 5,000 London children, and this year it largely increased this number.

—Mr. William Hamilton Gibson, artist and author, whose beautiful work is so well known to the readers of Messrs. Harper & Brothers' publications, has been appointed to take charge of the Department of Illustration and Design in the New York Institute for Artistic Education. This school is devoted to the training of decorative artists and designers, who study the application of art principles to jewelry, pottery, wall-hangings, carpets, silks and other textile fabrics, leather, brass, silver, and the various productions of American industry in which beauty is a factor of value.

—The nearest living relative of the poet Shakespeare is probably John Thomas Hart, a resident of Australia, who is eighth in descent from Shakespeare's sister Joan. There are said to be no direct descendants of Napoleon, Wellington, Washington, or Walter Scott.

—Referring to the death of Dr. Heinrich Schliemann, the great archaeologist and explorer, the *Christian Work* says:

"Every way Dr. Schliemann's career has been that of a self-made man. He was born both with scholarly instincts and with a talent for business; but it was to his own energy he and the whole world of archaeology are indebted for the success he has attained. For a brief period he was a resident of the United States. It was in 1868 Schliemann went to the scene of his explorations. For the last years of

his life he has lived in Athens, in Greek style in a noble palace. His children bear the Greek names Andromache and Agamemnon. Even the porter, whose parents had christened him George, was compelled to accept the name of the Greek name, while the governess was called Danae, and the nurse Polyxena. Greek was the language of the household and was exclusively used at table, except when it was necessary to use some other language for the accommodation of guests. He is an illustrious example of what indomitable will wedded to persistence of purpose can accomplish."

—Count Von Moltke, in spite of his 90 years, often walks the long distance from the Reichstag Building to the General Staff Office. As he quietly walks along, with his tall figure only slightly bent, his simple cap, and his hands in his pockets, except when saluting the passers-by who bow to him, Count Von Moltke would not be taken for more than 70 years of age. He conscientiously fulfills his duties in Parliament. Being asked to what he ascribed his hearty old age, he replied: "To the grace of God and temperate habits of life."

## THE TIME-ELEMENT IN SCRIPTURE.

THERE is in the days of Herod, king of Judea. Even the surface-reader of Scripture will observe how little is made in its pages of the time element. There is a purposeful vagueness in its chronology, which scarcely accords with our Western ideas of accuracy and precision. We observe times and seasons. We strike off the years with the clang of bells or the hush of solemn services. Each day with us is lifted up into prominence, having a personality and history all its own, and as we write its history, we keep it clear of all its to-morrows and its yesterdays. So the day grows naturally into a date, and dates combine into chronologies, where everything is sharp and exact. Not so, however, was it, or indeed is it, in the Eastern world. Time there, if we may speak temporarily, was of little moment. To that slow-moving and slow-thinking world one day was a trifle, something atomic; it took a number of them to make an appreciable quantity. And so they divided their time, in ordinary speech, not minutely as we do, but into larger periods, measuring its distances by the shadows of their striking events.

Why is it that we have four Gospels, and in fact a whole Testament, without a date? for it cannot possibly be a chance omission. Is the time-element so subdued and set back, lest the "things temporal" should lead off our minds from the "things spiritual and eternal?" For what is time, after all, but a negative quantity? an empty space, in itself all silent and dead, until our thoughts and deeds strike against it and make it vocal? Nay, even in the heavenly life we see the same losing of the time-element, for we read, "There should be time no longer." Not that it will then disappear, swallowed up in that infinite duration we call eternity. That would make heaven a confusion; for to find minds eternally itself must come in measured beats, striking, like the waves along the shore, in rhythmic intervals. But our time will no longer. It must needs be transfigured, ceasing to be earthly, that it may become heavenly in its measurement and in its speech. And so in the Bible, which is a Divine-human book, written for the ages, God has purposely veiled the times, at any rate the "days" of earthly reckoning. Even the day of our Lord's birth, and the day of His death, our chronologies cannot determine; we measure, we guess, but it is randomly, like the blinded men of Sodom, who wearied themselves to find the door. In heaven's reckoning deeds are more than days. Time-beats by themselves are only broken silences, but put a soul among them, and you make songs, anthems, and all kinds of music. "In those days" may be a common Hebrewism, but may it not be something more? May it not be an idiom of celestial speech, the heavenly way of referring to earthly things? At any rate we know this, that while Heaven is careful to give us the purpose, the promise, and the fulfillment, the Divine Spirit does not care to give us the exact moment when the promise became a realization. And that it is so shows that it is best it should be so. Silence sometimes may be better than speech. —Rev. Henry Barton, M. A.

## GLIMPSES INTO THE LIVES OF WORKING WOMEN.

HOW few realize, as they meet in the streets or cars girls going and coming from factory or shop, that they are passing heroines—young women who are bravely taking up the burden of self-support, and who with patient courage are meeting trials, hardships and temptations such as can never come to those more favored. Within the last fifty years the working-woman has become a power in the community. The cities could not do without her. Go into any great store and see the fruit of her labors. Every counter shows the work of some group of girls or women; brocades, silks, laces, embroideries, muslins, woollens, notions, fancy articles—all represent the toil of women's fingers. Very few think of the workers and of the lives they lead.

A most valuable report has recently been issued by the Department of Labor at Washington, which gives personal statistics of 17,427 wage-earning girls engaged in 343 distinct industries out of many now open to women, and compares the result of study in 22 different cities. The tables bring out very telling facts. The average age for beginning work appears to be 15 years and 4 months; but 129 out of the number commenced under 9 years of age, and the largest proportion, 3,502, began to support themselves at 14. For years they continue the weary round of labor, rising at five or six, and shortly after going to the factory or shop, where they remain, with but little recess, for ten or more hours. Often their work does not end when they leave the place of the day's labor, for out of the whole number questioned by the agent of the Department, 9,813 not only work at their regular occupations, but also assist in the house-work at home. More than half give their earnings to the head of the family, while very many have to care entirely for several others besides themselves. The average wages of the 17,427 was found to be \$5.24, and yet with this small amount 6,614 do none of their own sewing, and invariably the girls present a respectable appearance.

These wage-earners are women with ideas, high impulses, ambitions and desires such as all other women have. One of the ladies who collected the above statistics, and who personally met and learned to know about the lives of over eleven thousand of the girls, was asked, "How many of them have ambitions and an inner life of desire for better things; and how many, if aided in the development, would turn out earnest, true women?" Quickly came the answer: "Every one. I have yet to meet a girl who is not earnest, who could not be lifted to a higher level. Instance after instance was given by her of the heroic lives hundreds of them are now leading, and of the pleasant co-operative homes she had found."

Many of us who have been honored by becoming the friends of our grand working sister, could echo her sentiments. Nowhere else can be found in greater degree the noble impulses of heroism, self-sacrifice, patience, cheerfulness, and aspiration. All over the city, after a hard day's work, thousands are gathered in evening schools, working girls' societies, or other rooms opened to them, where they can study and improve themselves. A lady visiting a down-town evening school saw a tired, sickly-looking girl busily engaged with a copy-book. The teacher of the class said, "That girl comes regularly each night after eleven hours of work, and without any supper." The lady paused by the girl's desk, with the remark, "Why do you come to school; are you not too tired?" She looked up with a smile,

saying: "Why, I must work, and I must also be educated; so what else can I do? By-and-by, though, I am going to rest." How few girls in sheltered homes would have shown such courage and ambition!

Here is another instance: A girl was left as the sole support and care-taker of an infirm father, and she bravely assumed the responsibility. Rising each morning between four and five, she made the fire, did the household work (including washing), prepared breakfast, and after buying a paper for her father, and making him comfortable, began her day's work at the loom before seven o'clock. She worked in a silk factory, and when the twelve o'clock whistle released her, she hurried home to prepare dinner, stopping at the butcher's and grocer's on the way. The dishes were left to be washed up at night, for one o'clock must find her again at the loom. At night, after preparing supper and clearing up the house, she had to get her father to bed, and it was after eight before she was free. On certain nights of the week she would improve her mind, and on other evenings she was busy caring for sick and tired neighbors. She took out flowers, fruit, etc., for distribution from a club-room, and was one who was always ready to do a kindly act. —GRACE H. DODGE, in *Harper's Bazar*.

## THE NILE MOSQUITO.

REV. J. W. ADAMS.

The Nile mosquito  
I shall make free to  
Discuss on his genuine merits.  
He's a tapering waist,  
Is got up in good taste,  
And a good digestion inherits.

Created by Pish,  
And fostered by Rah,  
He blinked at the disc of Horus;  
And Rameses gray  
And Moses may say  
"He flourished long ages before us."

Indeed, so to speak,  
He's a rare antique;  
And his god is the fabled Isis;  
For 'neath her pale beams,  
When the world's in dreams,  
He reveals and brings on a crisis.

The Nile mosquito  
Ne'er needs a veto,  
But goes for the king and his slave;  
What'er he may lack,  
For defense or attack,  
The Nile mosquito braves.

His fine soprano  
In mezzo piano  
I clearly heard at old Karnac.  
Thus ever he sings,  
When he spreads his wings  
For eager, bloodthirsty attack.

If he sang and stung,  
When the Nile was young,  
From Scythia down to the sea,  
Then think it not strange  
That he should arrange  
To bleed a fresh subject like me.

So all the world round,  
I have noted and found  
In the now, as well as the past,  
In the light or the dark,  
They who press to the mark  
Will get their "buckskins" at last.

Now since I have bled,  
As you have just read,  
And learned my lesson here too;  
Though he is no pet  
Of mine, you can bet,  
Good-bye, old Nile mosquito!

Cairo, Egypt, Dec. 3, 1890.

## CHOSEN AND CROWNED.

IN a bright corner room of a house that stands high to the sunshine has centred for years the life of a family of women—a mother and daughters—around the sick-bed of the youngest of their number. I will not say the best beloved, for that would not be true, but the one whose work and part was to draw forth and focalize the whole great tenderness that bound them in a household, and that binds them yet. Long ago, on the very threshold of young, glad life, the word came to her, saying: "Follow me." So the consecration was laid upon her, and the brave, sweet spirit accepted her election. By sure degrees, the ordinary pursuits and interests, occupations and amusements, of youth and early womanhood were cut off and withdrawn, until the seclusion closed round her in which it seemed that only links of pain held the shining presence to its bodily abiding, and those outside, ordered, and waited to hear of a "release." They asked each other, as human creatures so continually do ask, "Why?" What were the years for? Why was she not let go? Why this anxious toil and waiting, by day, by night, absorbing time and wearing out frail strength? Inside that chamber was the answer. It was the revelation of the spiritual. Not one of those who ministered would have wished it to be for a moment less. They can look back upon it now, in the light of what it has been to them, and wrought for them, and say, "It has been well."

There was nothing renounced or laid aside there in helplessness or discouragement. There was no giving up to mere trial and endurance. The patient made pleasantness. There for the pale face and wasted figure against the pillows, one would hardly realize that it was a sick-room. None of the appearances of illness were made manifest. There were flowers, books, pictures, a singing bird; there was everything cheerful and dainty in attire and belongings. Nobody fell into the carelessness of weary overtasking; they talked little other in no little measure of service. There was the careful touch of freshness upon all. The talk was bright. Whatever could be brought there for mental pleasure and happy beguiling was contributed and made the most of it. Was a place to take courage in, to go away from with one's own anxieties divided, and any sense of small care or trouble put by into imbecile hands? No. It was how they all bore it, and how she stayed. The pure force of love kept her among them. She held by her heart the feeble threads of earthly existence. She said sometimes: "I wish to stay as long as you wish to have me. I belong to you here. I know you. There, beyond, are others; but I have not been acquainted with them yet. The first one is the first death that has happened in the family since her babyhood, when the father passed away, leaving a memory cherished by so many."

So she illustrated the miracle law of the Resurrection: love an life will be, come, where they belong. To the last faint holding by earthly signs, she flung this with triumph. It was the inner certainty of things, the message of their showing. She was unclothed of the mortal before their eyes, and put on her immortality. For that she was chosen for that she endured, and she was crowned. It was a testimony of death itself to the continuing life. It was a fresh word of the Gospel of Him who broke down the middle wall of partition, and made both worlds one. It is in every loving departing; but in her slow, sweet going, we saw it plain—the wall melted, and thinned, and vanished away. —A. D. T. W., in *Christian Register*.

## THE CARE OF OLD AGE.

NOW, as to the care of old age, the chief points are moderate and digestible food, sufficient warmth, and an even, quiet life. The chief of the three is the food, or fuel for the lamp of life. While all fixed dieting is bad, where it can possibly be avoided, a few hints can be given that may prove of value.

The older a person is after 50, the less food he requires. Luigi Cornaro, who lived to 100, though of a feeble constitution, took 12 ounces of solid food and 14 ounces of fluid daily during the latter part of his life; and his most severe illness was caused by his increasing his allowance, through the continual entreaties of his friends. Very little protein or animal food is required, and though in many respects false teeth are a great boon to the aged, they may lead to

too great a consumption of animal food. It is not the amount of food we put in a grate that warms the room, but the amount that can be burnt; and the great point is to avoid choking the digestive and excretory organs with excess of food. The food of the nursery is the best in old age. Bread and milk and honey is a capital diet. Milk agrees with nearly all. Hot milk with a little Mellin's food forms an admirable drink at night, and can be kept warm in a hot-water jug covered with a cozy. Fruit is wholesome if ripe or well-cooked. Fat is good, as cream or fresh butter. Warm food is very suitable. Spiced puddings with cream or marrow is light and nourishing. All meals should be regular, and all excesses avoided. Of 800 persons over 80, 60 per cent. were moderate eaters, 30 per cent. small, and only 10 per cent. large. If weight is being gained, the diet should be decreased. In addition to the after-dinner nap years creep on, a dose after breakfast and before dinner is often helpful.

As to clothing, it should be both warm and light. Flax is an admirable material. The underclothing should be of wool. A scotch or waistcoat is useful, and the feet and hands should be warm and warmly clothed. An elder-down quilt on the bed, which should be warmed in winter, is a good covering. An aged person should be suffered to get cold in bed. Two o'clock A. M. is the hour when most deaths take place, when the temperature of the body is lowest and its powers feeblest. The warmth of the bed is of great importance in age. We are all expected to warm our beds, but old people cannot always do so, so it must be warmed for them. A bath (warm) should be taken every day, and a warmer bath, with plenty of pure mild soap to keep the skin supple and soft, should be used twice a week. A. All baths of old people should be respected, and not lightly altered. Whatever excites excitement should be avoided. Early rising is therefore bad. Drinking hard water is not good, as it tends to hasten the natural changes in the body.

Certain common errors in the care of the aged may here be pointed out, some we have already touched on. 1. That the aged require very rich and nourishing diet. 2. That early rising is good for them. 3. That cold baths invigorate them; whereas they are fraught with imminent danger, and are often fatal. 4. That continual medicines and dinner pills are needed to digest the food; whereas, instead, they should be eaten. 5. That the rooms should be warm, whereas they should be cool, but not cold—65 to 70 degrees. 6. That a fixed diet should be rigidly adhered to; whereas variety is often essential. —*Leisure Hour*.

## Little Folks.

## JULIE'S LESSON.

JULIE sat down on the top step, waiting for mamma to come home. She made out the think of a young squirrel in her gray coat and hat, the especial point of resemblance being the way in which she rolled a big peach stone from one cheek to another as she sat there gravely meditating.

"Mamma told me to be a very good girl while she was gone. Well, I guess I have been pretty good for me. I don't think there is anything bad enough to tell about, anyway."

"Well, my pet," said a voice just behind her, and there was mamma, with a bright smile of welcome, and ever so many bundles, and Julie flew down the steps to meet her.

"What have you in your mouth, dear?" "A peach-stone," said Julie.

"Why, we have no peaches in the house to-day. Where did you get it?" Julie hopped around on one foot for a minute, then took the stone from her mouth and began rolling it between her hands in an embarrassed way.

"You see," said she, "Molly and I were playing down by Dobson's grocery, and there was a basket of peaches on a table. Molly said, 'I dare you to grab a peach'; and so, of course, I had to grab it, mamma!"

Mamma's sorrowful face made Julie's own lose a little of its brightness. She sat quietly watching her mamma take off her bonnet and gloves, only once saying cheerfully, "Now, mamma, don't be angry. I didn't mean to do anything bad. You see, I have asked God to forgive me, and the man didn't see me, so it's all right!"

"Presently mamma sat down and took her little daughter on her lap.

"Julie," she said, "you remember the other day we saw a young boy in the street, in charge of a policeman, and you asked me what he was being taken away for?"

"Yes, mamma."

"What did I tell you the boy was for?" "A thief," said Julie.

"And what did I say a thief was?" "Somebody who took what did not belong to him," said Julie, with a







## Review of the Week.

Tuesday, January 6.

Thirty miners were killed by explosion in Peabody, Mass.

Secretary Noble denies that the Indians are not given food enough.

Three municipal courts were transferred to the new Court House.

An unknown English ship has foundered off Sicily with 24 persons.

The death of Emma Abbott, the soprano, at Salt Lake City, is announced.

Resignation of T. F. Kearney, the patrolman who shot the Davenport boy.

Sergius Stepanak delivers his first lecture in Boston on Nihilism in Russia.

Inauguration ceremonies were held in twenty-six of the cities outside of Boston.

The Montana Legislature is still in hot water. The dead lock is as fast as it was a year ago.

Dr. M. H. Hartwell entered upon his duties as superintendent of physical culture in the public schools.

A big express deal has taken place by which the American Company obtains the Eastern local business.

Mayor Matthews was inaugurated. His address suggests many reforms, chiefly as to taxation and street building.

The Supreme Court of New Hampshire gave a hearing yesterday on the question of the Representative's tangle in that State.

The Glasgow strikers who occupied houses belonging to the railway company were evicted yesterday, causing much distress and suffering.

The Bering Sea correspondence has been transmitted to the House. England has not submitted to Mr. Blaine on the question.

The Senate displaced the Elections bill, taking up the Silver bill in its stead. Mr. Stewart offers a free coinage amendment. The House agrees to the conference report on the Urgent Deficiency bill.

Wednesday, January 7.

Parrell and O'Brien hold another conference at Boulogne.

Several Indians were killed in a fight near Wounded Knee.

Nichols, Duke of Leuchtenberg, died in Paris aged 46 years.

The Farmers' Alliance controls the Nebraska Legislature.

A dozen miners were killed at Angel's Camp, Cal., by the breaking of a rope.

The Glasgow trade still suffers severely from the railway strike, which is not ended.

The New Hampshire supreme court dismisses the Jewett case on the ground that it has no jurisdiction.

Master Workman Powderly desires the holding of a national conference to formulate an industrial political platform.

The bill allowing suspension of tonnage dues is reported in the House. The Farquhar shipping bill was brought up in the House.

Secretary Windom today fixed the salary of Miss Phoebe Cousins, secretary of the board of lady managers of the Columbian Exposition, at \$2,000 per annum.

Thursday, January 8.

The Legislature of 1891 convenes. Old officers re-elected in both branches.

Spain can enter into no reciprocity treaty with the United States before 1892.

The Financial bill was debated in the Senate and the Shipping bill in the House.

The sudden death of Judge Devens of heart failure last evening will be learned with sincere regret.

Indian agencies, at the suggestion of Gen. Miles, have been temporarily placed under military control.

The New Hampshire Legislature organizes with the admission of the "entitled" members, and elects Mr. Tuttle governor.

Edwin Packer has been appointed governor of the western portion of German East Africa and Herr Von Soden of the remainder.

Commander Reiter, U. S. N., is severely censured for his inaction at the time General Barandua was killed on board the steamer "Acropolis."

Friday, January 9.

Lieut. E. W. Clegg, Twenty-second Infantry, was killed by a Boer shot.

President Harrison pardons W. E. Gould, the Maine bank embezzler.

Yesterday was Governor's Day in Massachusetts, New Hampshire and Maine.

Munificent public, charitable and private bequests under the will of Mr. Fogg, of New York, were made public.

There was a disgraceful row in the Nebraska Legislature yesterday, and a company of militia was called out to preserve order.

At the meeting of the Railway Presidents in New York yesterday, it was voted to call the association "The Western Traffic Association." It was decided to form a tonnage pool.

Saturday, January 10.

Delamater & Co., Meadville, Penn., have been held for embezzlement.

Dr. Schlemmer's work of excavation at Sissurick is to be continued by his widow.

Commissions will be abolished on sales of passenger tickets east of Chicago, and differential fares will be resorted to.

The Census Bureau has issued a bulletin which shows the total Indian population of the United States to be 244,704.

William A. Russell, of Massachusetts, has been appointed as one of the commissioners to consider the establishment of an international coin.

It is said that, while Jay Gould does not control Atchison, Russell Sage and other friends of Gould hold more Atchison securities than ever before.

Several prominent merchants of Glasgow expressed the willingness to pay increased rates of freight if the railway employees could receive an increase of wages.

This is the most severe winter in England since 1814 and the most protracted for the past century. Ice has formed eight inches thick on the Thames above Teddington.

Both Messrs. Boyd and Thayer assume the office of Governor of Nebraska. The Adjutant General refuses to obey the former, who appoints another. The Supreme Court will consider the matter on Tuesday.

The American Board has received full information regarding the outrages perpetrated by the Spaniards in the Caroline Islands, and has laid the cases of its missionaries before the State Department.

The trust formed by the various manufacturers of harvesting machinery throughout the country has been broken up, owing, as the president says, to legal obstacles to the consummation of the enterprise.

In the Senate, Mr. Frye introduces bills relative to the ownership of vessels engaged in foreign trade. Messrs. Blackburn and Morgan advocate the free coinage of silver. The House considers the private calendar.

Monday, January 12.

The Western Railroad presidents have adopted a traffic agreement.

Farnell makes a speech at Limerick full of blame for Gladstone.

The Kansas Farmers' Alliance declares it will oppose all foreclosures on farms.

Mark Twain hears by telephone 400 miles away a sermon on the life of his mother.

Ten thousand men have been thrown out of

employment by the shut-down of Mahoning Valley furnaces.

The hostile Indians, numbering 3,000, are now within five miles of Pine Ridge, and are expected in to-day.

Chairman Walcott and other members of State board of health say the Merrimack River is full of disease germs.

The fund started by Lord Zetland and Balfour, in behalf of the distressed poor of Ireland, now amounts to \$19,000.

The famous Borghese gallery of pictures at Rome is to be sold in consequence of the failure of the present head of the house.

One of the American Express cars from Chicago to New York was broken into, on route, and robbed of nearly everything of value.

News has been received to the effect that Padewski, the Polish nihilist and alleged murderer of Gen. Selverstorff, has been captured.

The Spanish Government will commemorate the discovery of America by Columbus by rebuilding the port of Palo, from which Columbus sailed.

The people of Prince Edward Island threaten to secede from Canada unless a tunnel is constructed connecting the islanders with the mainland.

Two steamers meet in collision in the Fifth of North. One sinks at once, drowning twelve men; the other sinks soon after, causing the loss of one more life.

The Sugar Trust case has been settled. The receiver's have been discharged and the American Sugar Refining Company organized in its place under a New Jersey charter.

The committee on Foreign Relations submitted a report to the Senate on Saturday favoring the guaranteeing of the bonds of the Nicaragua Canal Company by the United States government.

The French Academy of Sciences has notified Professor Charles A. Young that the Janzen prize for 1890 has been awarded to him by that institution in recognition of his discoveries in spectroscopy.

Advises from St. Louis, the chief town of Senegal, brings news that the French troops carried the fortress of Niara, belonging to the Sultan Amadou, and 400 natives were killed or wounded. On the French side 51 native soldiers were killed.

## THE CONFERENCES.

(Continued from Page 5.)

Bro. Dyson received two on probation and three into full membership from probation.

At Brighton Church they met to close the year amid rejoicings over their success in having remodeled and greatly beautified the interior of their church; with the \$1,000 which it has cost nearly all provided for by the earnest work of Rev. J. G. Gammon, their pastor. Rev. Messrs. Farley, Heath and Grant, former pastors, were present in the earlier part of the evening and made addresses. At 10 o'clock Presiding Elder Rila arrived from Summerfield Church, and preached an appropriate sermon, with "If Thy presence go not with me, carry us not up hence" (Ex. 33: 15) as his text.

At Provincetown successful watch-night services were held in both churches, the first in Centre Church for six years. Up to Jan. 4, 68 have been received on probation as a result of the revival. On that day three were received in full from probation. On that day, also, the largest number for the year were present in the Sunday school. The morning of the previous Sabbath was observed by this school as a temperance festival, with grand success.

Watch-night services are by no means merely things of the past with us, for many have been held on this district this season.

At Edgartown the Methodist, Baptist and Congregational churches held union services during the week of prayer.

Fairhaven Sunday-school, at its annual meeting, re-elected Bro. R. H. Faber superintending.

Local papers report Rev. Dr. J. W. Hamilton's recent lecture at Wareham perfectly satisfactory.

Rev. J. L. Hill writes from Nantucket: "I have succeeded in getting twelve new subscribers for the HERALD. All who read it have nothing but the highest praise of it. It is a great help to me in the special meetings I am holding. Its editorials are fresh, progressive, devout and inspiring. The Lord is blessing me. Four have accepted Christ, and others are under deep conviction. There has not been a revival here, of any great extent, for thirty-seven years."

## MAINE CONFERENCE.

Portland District. Congress St. — The work here is still prospering. At the last quarterly conference the pastor reported four received on probation, one baptized, from probation seven, by letter six. A gracious revival was in progress. The pastor, assisted by Rev. Bro. McBride and wife, was holding special services, which were largely attended and full of interest. The return of Rev. J. M. Frost for the fourth year is unanimously requested. Fifty volumes have been added to the Sunday-school library.

Biddeford. — Rev. E. O. Thayer is feeling encouraged in his work. Eleven have been received from probation and five by certificate, five dismissed, and three died during the quarter. A Junior League of 37 members has been formed. The attendance at Sunday-school is good, largely the result of the faithfulness of the superintendent and teachers. The class-leaders gave interesting and encouraging reports.

South Biddeford Circuit. — Rev. W. H. Congdon is well liked by his people. Faithful and hard-working, preaching three times every Sabbath, and traveling twenty or more miles, he finds enough to fill his hands and employ brain and heart. A course of lectures for repairs on parsonage has succeeded well, and the funds have been obtained to make improvements much needed.

Saco. — Under the wise and faithful care of Rev. G. R. Palmer, this charge is prospering in all its departments of Christian labor. Congregations are excellent, the Sunday-school, classes and social meetings are well attended. Four have been received by certificate during the quarter. All the benevolences are attended to, and the apportionments met. Reports from class-leaders, Sunday-school superintendent, and the various committees were rendered, all showing that faithful work is being done. A children's class has been formed and put under the guidance of Mrs. J. L. Smith, two of whom have professed conversion.

Old Orchard. — Bro. Bean, always popular, has won the confidence of the people here by the settlement of a much-vaunted question. The ownership and use of the church property held in part by the Old Orchard Camp-meeting Association, and in part by the trustees of the church, has been satisfactorily disposed of, so that no further question on this head need arise. Harmony has been restored, and the society is moving on to victory. Improvements to the amount of \$115 have been made on the church at Saco Ferry, and the quietude at Old Orchard is in process of liquidation.

West Scarborough. — Rev. C. E. Bean is doing well. Like his father, he is showing himself quite an adept at improving church property. In addition to paying an old debt of \$37, he has renovated the parsonage at an

outlay of \$60 or more, all of which will be paid by concert, etc., which he and Mrs. B. inaugurate and conduct. The Sunday-school is prosperous, and a general interest is being awakened.

Cape Elizabeth Depot. — The society here seemed more prosperous than at present. The pastor, Rev. W. Canham, reported at the last quarterly conference fourteen received on probation, two by letter, six converted, ten baptized, six funerals attended. All the collections are taken. Special services are in prospect, in which the pastor will be assisted by Rev. C. A. Young, whose previous services here have given great satisfaction. A Junior League consisting of twenty members has been formed; an auxiliary of the W. Y. M. S. has been organized of twenty members, and four new subscribers to the HERALD obtained. Bro. C. was generously remembered at Christmas; a friend in Portland sent him \$10.

West Portland and Knightville. — Rev. D. Pratt, whose labors have been so signally successful in building the new church at West Portland, is also rejoiced to see the work of God prospering in other directions on this charge. Two have been received into full membership. The Sunday schools at both points are full of life and interest. The class meetings show a larger per centage of attendance than any other charge on the district, and increasing congregations are rewarding the efforts of this indefatigable servant of the church.

Portland, Pine St. — On Sunday, Jan. 4, the pastor, Rev. J. F. Clymer, D. D., received 12 persons into church membership. Sabbath, Dec. 7, he received 17. This makes 44 receptions since last April. The Sunday-school has grown from 116 to 205 in attendance. The great cloud of prejudice hanging over the church is breaking and scattering, and God's sunshine of favor comes through the rifts.

## VERMONT CONFERENCE.

Montpelier District.

The Sunday-school class of Bro. Moses Hadley, of Waitsfield, was recently invited to spend the afternoon and evening at the home of the superintendent of the school, Bro. Frank A. Bragg. Including the pastor and his wife, 37 were present. Waitsfield seems to be famous for large Sunday-school classes, and these very enjoyable occasions may furnish one clue to the methods by which its life superintendent and model teachers secure from 75 to 90 per cent. of the congregation in the school.

The first Sunday in January was celebrated as "Veterans' Day" at Barre, and a collection of \$75 was secured for that worthy cause.

The diphtheria scare at the Seminary is over, and the results prove that there was scarcely any foundation for the scare at all. The week of prayer seems to be quite generally observed on the district. May there be large and gracious results to chronicle!

The wife of Rev. E. H. Bartlett, of Waterbury Centre, is quite ill, and Bro. Bartlett himself has been confined to the house for some days by the prevailing epidemic.

It was a great pleasure to be able to greet the venerable Father Currier at the Preachers' Meeting. If his natural strength is somewhat abated, his zeal for the cause is as consuming as ever.

Watch-night was observed at Barre and elsewhere with beneficial results. Attendance small on account of severe weather.

A holiness convention is to be held at Chittenden, Jan. 13-18. Messrs. A. B. Trux, E. E. Reynolds, and J. E. Knapp of our own Conference, A. L. Smith and G. W. Buzell, of New Hampshire, J. A. Wright, of the Cape Church at Corinth, and Bro. O. J. Copeland, of Montpelier, are to be present and assist. The meetings will be under the general charge of Rev. A. B. Riggs, of Shelton, who is the vice-president of the Vermont Association.

The winter session of the District Preachers' Meeting is to be held at Waitsfield, Jan. 27-28. The program will be issued soon.

Three new members were received at Barre on New Year's Sunday. A good beginning for the year!

Bro. Geo. O. Howe, the pastor at Waitsfield, is faithful in labor and fertile in devices. On New Year's Day he drove throughout the parish and gave to his parishioners a neat folder containing an original poem and New Year's greetings.

The January session of the Montpelier Preachers' Association was a pronounced success. The address was delivered by U. S. District Attorney Plumley, of Northfield, who spoke upon "How to Win a Case." Telling how a lawyer won his case, he vividly presented the means and methods necessary for a minister to win his case. In a general way he said that to win a case a man must "know his case," and that this involved the "knowing the cause he had to present," and also "the jury to which he was to present it." It was conceded that it was the best thing given before the Association for several years. Would that we ministers could often be permitted to see things from the standpoint of a layman!

Rev. G. A. Emery is the only evangelist pastor in the town of Stowe. This borough contains 1,889 inhabitants, only seven per cent. of whom belong to any evangelical church. Bro. Emery is doing his best to push the battle to the gates, and is meeting with encouraging success.

It was a merited compliment to Bro. F. W. Hamblin, of West Portland, to ask him to preach the semi-annual sermon before the graduating class of the Normal School.

The annual convention of the Vermont Holiness Association will be held at Montpelier, Feb. 10-15. A full array of eminent speakers is expected.

Following the quarterly meeting at Groton, Jan. 5, Presiding Elder Trux was to hold a series of meetings.

A rich treat may be expected at the Waitsfield Preachers' Meeting in the review of "In Darkest England," by Rev. J. J. O. Sherburne.

RETAIL.

St. Johnsbury District. Island Pond. — Rev. and Mrs. R. L. Bruce recently spent a few days among their old parishioners here, and were very cordially received. On the Sabbath Bro. Bruce preached both morning and evening to interested audiences, and spent the week in revival work with Rev. Dr. Babcock, of the M. E. Church, Lancaster, N. H.

Mrs. S. J. Bailey, of West Randolph, with her youngest son, J. Judson Bailey, has been spending several weeks with her brother, Dr. A. L. Cooper, of Island Pond. On Monday evening, Dec. 22, this son, who has been an invalid for many years, with very little promise passed away at the age of 36 years. Mrs. Bailey and family will have the sympathy and prayers of the pastors who have served at Rochester (her former home) and at West Randolph.

We are sorry to learn that our much-loved Bro. Cooper, the pastor at Island Pond, has

been very often laid aside from his work during the past few months. It is a matter of regret to the younger men that the two oldest men in the Conference in the effective ranks—Bros. Cooper and Granger—are manifestly beginning to show signs of the approaching period when they will be obliged to request a change in their Conference relations.

Christmas. — A large number of the pastors on the district were very pleasantly remembered at "Yule-tide," some receiving from their people and friends very handsome and useful presents.

Westfield. — For some weeks Bro. Chase has been the subject of illness, having been taken suddenly sick while absent from home. We are happy to state that at present writing he is much improved. His work has been greatly blessed, and he has met with much prosperity.

East Burke. — Extra meetings have been held here for two weeks, conducted by the State evangelist of the Congregational churches, Rev. E. L. Walbridge, of Maine. The meetings have been full of interest and power, and productive of great good.

Lyndonville. — Special union services are now in progress at this point, and large congregations gather in the M. E. Chapel to listen to the earnest addresses of Evangelist Walbridge. Some fruit has been gathered already, and after such a presentation of the truth, night after night, there must be much more to follow. Bro. Walbridge is one of the best workers in this line that we have met. Methodist churches on the District need not fear union evangelistic meetings if he conducts them.

St. Johnsbury Centre. — Bro. Wedgeworth has just returned from Brooklyn, N. Y., where he has been for the purpose of placing his sick daughter in the Seneca Hospital. May grace and consolation be vouchsafed to Brother and Sister Wedgeworth, and their daughter be ultimately restored!

Danville. — Brother and Sister Morse have both been very sick, probably due to the hard work they have met on this charge. Special services were in progress, which doubtless suffered through the absence of the pastor.

The Preachers' Meeting at West Burke was opened by a sermon from Bro. F. W. Lewis, of Barre. Essays were read by Bro. S. Donaldson, on the "Best Methods of Preaching," and by Bro. N. W. Wilder, on "The Pastor in the Study." Bro. Christie presented an exegesis on Luke 16: 19-31. The much-talked-of "woman question" was the subject of an animated discussion with Bros. Farrow and Wilder as leaders, for the affirmative and negative respectively. Rev. E. L. Walbridge, Congregational State evangelist, was introduced, and made some remarks on the subject of revival work. The attendance was so meagre that a resolution was offered to rescind the vote of last meeting relating to holding another meeting this Conference year. The motion was not carried. Bro. Christie extended an invitation for the Association to meet at Glover for the last session, and it was so arranged. A motion was unanimously carried that Bros. Donaldson and Farrow be instructed to assess the members of the Association for a sufficient amount to cover the expenditures for the balance of the year. The members not present at the last meeting are requested to forward 25 cents for that purpose to the address of the secretary. The next meeting will be held Feb. 9-10.

Craftsbury. — The sad news reaches us that the pastor, Bro. M. P. Bell, is dangerously ill. He will probably not be able to do any more work this Conference year.

Westfield. — Bro. Chase is improving, though he is reluctantly compelled to lie off for a month or more. These two brethren and their families need the sympathy and prayers of the whole church.

St. Johnsbury. — The amount required for the purchase of a pipe organ (\$4,000) has been subscribed, and the organ has been bought and is being constructed.

Barton. — The District Epworth League will hold a mass convention here, Feb. 11, the day following the close of the Preachers' Meeting at Glover. For program see page 5.

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THE "SEED MEN" seem to have faith in the future, and that we shall soon escape from the grip of winter. To talk about seeds and plants is a reminder that the season to provide for their cultivation will soon be here. All who desire a very attractive seed catalogue can obtain one by addressing Wm. Henry Maule, Philadelphia.

THE D. LOTHROP COMPANY have recently issued many distinctively Sunday-school books by Pansy, Faye Huntington, Margaret Sidney, Mrs. S. R. Graham Clark, and others, which are always desirable; and many others of high literary merit which are secular, but so excellent in the information given, and so altogether pure and high in their teachings, that they should not be omitted from the Sunday-school library.

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Don't injure the hands and ruin the clothes by using a poor soap. World Soap is pure.

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Strongest—Purest—Best. A giant in strength! Matchless in purity. It is made in the glass and brassy of which it is made to line, etc. No other starch does much work.

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When the French author, Fontenelle, was over ninety years old, he was once teased by a lady for a presumed lack of courtesy. "What am I to think of your gallantry, Monsieur? You pass before me without looking at me." To which Fontenelle replied, "Madame, if I had looked at you I should never have passed."

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